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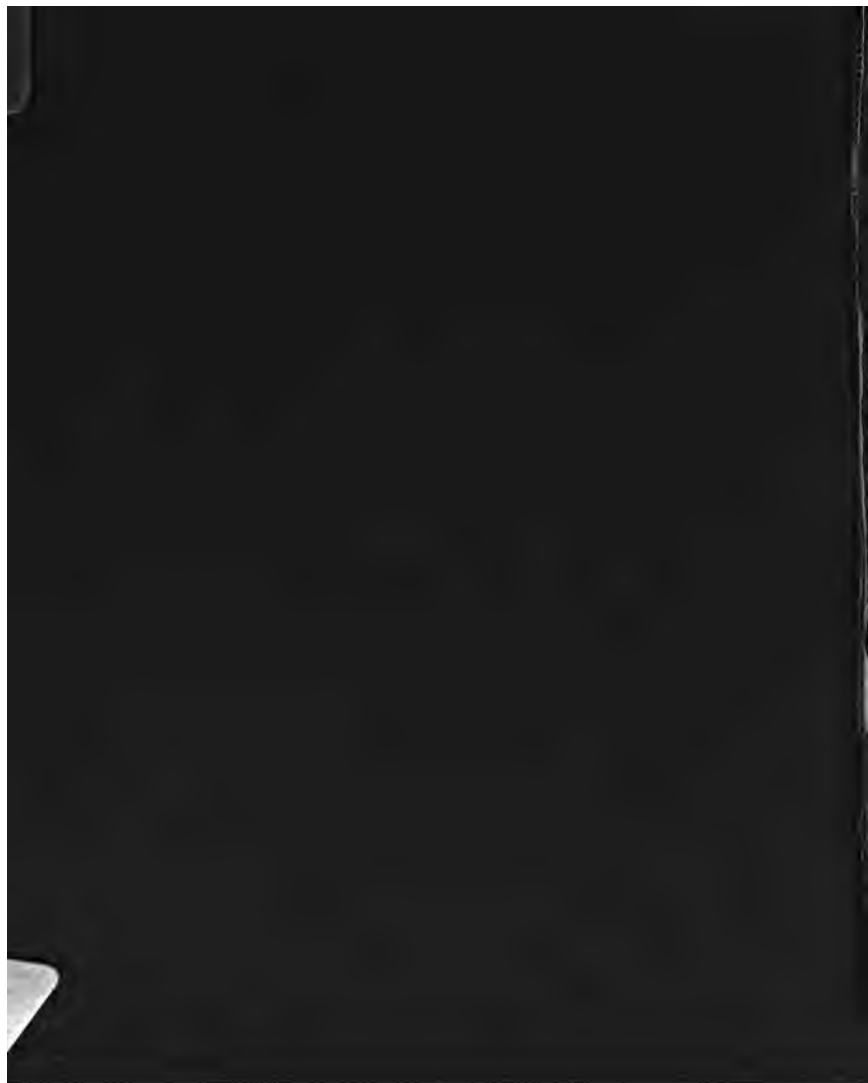
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GREEK LESSONS

W. H. MORRIS.

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GREEK LESSONS:

SHOWING HOW USEFUL AND HOW EASY IT IS
FOR EVERY ONE TO LEARN GREEK.

BY

W. H. MORRIS,

AUTHOR OF 'ELEMENTA LATINA'

EIGHTH EDITION.

LONDON:
LONGMANS, GREEN, AND CO.
1881.



BY THE SAME AUTHOR.

KEY TO GREEK LESSONS, for the use of Teachers
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PREFACE.

WHAT is the use of Greek?

It has three very important uses.

First. There are so many words in English (and new ones are daily being introduced) derived from Greek, that some knowledge of the Greek language is an essential of a sound English education; and it is, besides, of the greatest use in learning Latin and modern languages.

Second. 'There never was such a language to *educate the mind* of man.' It is 'the most subtle and powerful language that ever flowed from the tongue of man;' and yet it is 'an easy language.'*

Third. Above all, it is the language in which, *before all others*, God chose to reveal His will to us—the language of the New Testament. 'No other language will ever express the meaning of God's Spirit as it may be seen to be expressed and

* 'The Intelligent Study of Scripture.' By Dean Alford. *Nisbet. 2d.*

known by those who read the New Testament in its original Greek. In this the English tongue *totally fails.*'

Thus to the every-day man, to the scholar, and especially to the Christian, Greek is of practical value.

I have endeavoured, therefore, to produce a book suited to these three classes.

Firstly. A book for those who may not, perhaps, have much time to give to the subject, but who merely study it to learn English.

Secondly. At the same time, a book all in the right direction for those who wish to know more of that 'wonderful language.'

Thirdly. A book especially adapted to those who desire to read the New Testament in the original Greek, and the Greek version of the Old Testament, from which our Lord and His apostles quoted.

PREFACE

TO

THE THIRD EDITION.

THIS EDITION contains such slight alterations in the Grammatical arrangement as were necessary to bring it into harmony with the 'Public School Latin Primer' and its companion book 'Parry's Greek Grammar,' without in any way destroying the original plan of the work.

Great care has been taken to bring prominently before the eye the rich and varied terminology of the Greek language, and at the same time to connect it in the mind with the English equivalents. For this purpose the Greek Inflexions and their corresponding English signs have been printed side by side in bold type. The student will thus be enabled readily to distinguish the Greek Inflexion from its stem—a very important point—and will learn to regard the Inflexion not merely as the sign of a certain Tense or Case, but generally as the representative of some English word or words.

When terminations have by this means acquired in the mind a distinct signification, they will immediately suggest to the English mind the same idea that they would convey to the mind of the native Greek, without any preliminary process of reasoning about Cases or Tenses.

known by those who read the *Index* in the Vocabularies are Greek. In this the English to *Index* in three columns. The

Thus to the every-day man *Index* intuitively without any the Christian, Greek is of *Index* expression will be made on the

I have endeavoured, the *Index* in the left, centre or right these three classes. *Index* m. f. and n.

Firstly. A book for the *Index* are grouped together in distinct time to give to the *Index* the ear with the rhythm of English. *Index* and thus fix it firmly in the mind.

Secondly. At the *Index* are appended to the Exercises. These tion for those who *Index* purpose of teaching the true and exact language. *Index* English words, and of forming a key to

Thirdly. A book *Index* Greek words from which they are derived. read the New Testament an intelligent teacher they may be made a version of the *Index* study, and the student will find, from the apostles quotation that 'Greek' is something practically useful.

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Index desires to express his obligations for many suggestions to N. Pocock, Esq., M.A., E. WAL-
Esq., M.A., and to the Rev. E. St. JOHN PARRY, M.A.,
excellent Grammar is recommended as being the best
to succeed this work.

CLIFFORD HOUSE,
King's Road, near Brentford.
April 1874.

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The Adjectives and Substantives in the Vocabularies are arranged according to their *gender*, in three columns. The genders of words will thus be learned intuitively without any effort, and a more permanent impression will be made on the memory by the *locality* of a word in the left, centre or right column, than by the easily forgotten *m. f. and n.*

The Verbs of each class are grouped together in distinct vocabularies, so as to familiarise the ear with the rhythm of each conjugation *separately*, and thus fix it firmly in the mind.

Some English words, derived from the Greek words in the preceding Vocabularies, are appended to the Exercises. These answer the twofold purpose of teaching the true and exact meaning of many English words, and of forming a key to remembering the Greek words from which they are derived. In the hands of an intelligent teacher they may be made a very interesting study, and the student will find, from the very beginning, that 'Greek' is something practically useful.

The Accents have been added in this Edition in deference to suggestions made to the author.

The author desires to express his obligations for many valuable suggestions to N. POCOCK, Esq., M.A., E. WALFORD, Esq., M.A., and to the Rev. E. ST. JOHN PARRY, M.A., whose excellent Grammar is recommended as being the best adapted to succeed this work.

CLIFFDEN HOUSE,
Ealing Road, near Brentford.
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ON THE METHOD OF USING THIS BOOK.

1. The Vocabularies, Grammatical Forms, Rules, &c., should be committed to memory before attempting to translate the Exercises.
2. In learning Grammatical Forms it will be found advantageous to repeat the Inflexions (in large type) *without* as well as with the stems, and to learn the Adjectives in the same way as their kindred Substantives, taking each gender separately.
3. Frequent practice should be given in Declining and Conjugating. For very young learners the Lessons may be divided into two or more portions, one of which should consist entirely in committing to memory and declining the words at the heads of the Exercises.
4. Repetition is recommended every ten or twenty Lessons, according to age; the object to be kept in view being rather to learn thoroughly than to proceed quickly.

GREEK LESSONS.

I.

THE ALPHABET.

LARGE.	SMALL.	SOUND.	NAME.	LARGE.	SMALL.	SOUND.	NAME.
A	α	a	alpha	N	ν	n	nu
B	β	b	bēta	Ξ	ξ	x	xi
Γ	γ	g (as in <i>go</i>)	gamma	O	ο	ō (as in <i>not</i>)	omicron
Δ	δ	d	delta	Π	π	p	pi
E	ε	ē (as in <i>met</i>)	epsilon	P	ρ	rh	rho
Z	ζ	z	zēta	Σ	σ	(s final) s	sigma
H	η	ē (as in <i>meet</i>)	ēta	T	τ	t	tau
Θ	θ	th	thēta	Υ	υ	u	upsilon
I	ι	i	iōta	Φ	φ	ph	phi
K	κ	k (or c hard)	kappa	X	χ	ch (as in <i>ache</i>)	chi
Λ	λ	l	lambda	Ψ	ψ	ps	psi
M	μ	m	mu	Ω	ω	ō (as in <i>note</i>)	ōmēga

Write the names of the letters in Greek characters.

II.

The Vowels are α, ε, η, ι, ο, υ, ω. The Consonants are divided into Labials (p-sounds) π, β, φ; Gutturals (k-sounds) κ, γ, χ; Dentals (t-sounds) τ, δ, θ; Semi-vowels, λ, μ, ν, ρ (called Liquids), and σ; Double Letters ξ, ξ, ψ.

Repeat first the English sounds, then the Greek names:
 α, λ, φ, ξ, μ, χ, η, γ, ν, ψ, θ, δ, ξ, ω, η, ο, ι, ζ, π, α, κ, η, ρ, β,
 λ, θ; σ, ρ, μ, ι, τ, δ, ν, κ, χ, υ, ε, ζ, ξ, s, π, φ, σ, ρ, ψ, ω.

III.

The Diphthongs are thus pronounced :—

<i>αι</i> , as in <i>aisle</i>	<i>ει</i> , as in <i>eider-down</i>	<i>οι</i> , as in <i>oil</i>
<i>αυ</i> , as in <i>author</i>	<i>ευ, ηυ</i> , as in <i>Eustace</i>	<i>ου</i> , as in <i>out</i>
		<i>υι</i> , as in <i>quite</i>

An *ι* subscript or written under (*ι*) a Vowel is silent, as in *aim*, *seize*.

The Rough Breathing (') over a vowel or second letter of a diphthong is equal to an *h* placed before it; as, *ὁ* (*ho*), *οἱ* (*hoi*).

The Soft Breathing (') denotes the absence of the *h*-sound.

A Breathing is placed over every vowel, diphthong, or *ρ* that begins a word.

There are three Accents, Acute ('), Grave (`), and Circumflex (^). These do not affect the pronunciation.

Read the following words :—

γῆ, earth; *νίκη*, victory; *ἄσος*, ass; *λύκος*, wolf; *ῥόδον*, rose; *βιβλίον*, book; *ὅτι*, because; *ᾠρα*, hour; *ρίζα*, root; *ἔργον*, work; *δένδρον*, tree; *φίλος*, friend; *θύρα*, door; *καρπός*, fruit; *δόξα*, glory; *μάχη*, battle; *ἄρτος*, bread; *ψυχή*, soul; *ἐγώ*, I; *οἶνος*, wine; *υἱός*, son; *ναυτης*, sailor; *ναί*, yes; *οὗτος*, this; *εὖ*, well; *δαίδης*, fearful.

IV.

MASCULINE.

καλ-ός

κακ-ός

λύκ-ος, wolf

ὄν-ος, ass

FEMININE.

καλ-ή

κακ-ή

φων-ή, voice, sound

γῆ, earth, ground

NEUTER.

καλ-όν, good, beautiful

κακ-όν, bad, wicked

ῥόδ-ον, rose

δένδρ-ον, tree

The Indefinite Article *a* or *an* must be supplied (when necessary) in the English, and the Adjective taken before the Substantive.

RULE 1.—An Adjective agrees with its Substantive in Gender :—

λύκος κακός. καλή φωνή. δένδρον κακόν. γῆ κακή. ὄνος κακός. ῥόδον καλόν. γῆ καλή. φωνή κακή. δένδρον καλόν. ὄνος καλός.

Give the derivation of Rhodo-dendron, Eu-phony, Phonetic, Ge- in Ge-o-graphy, Ge-o-logy, &c.

V.

Μ.	Υ.	Ν.
μικρ-ός	μικρ-ά	μικρ-όν, <i>small, little</i>
μακρ-ός,	μακρ-ά	μακρ-όν, <i>long, far, distant</i>
θρόν-ος, <i>seat</i>	θύρ-α, <i>door</i>	τέκν-ον, <i>child</i>
οἰκ-ος, <i>house</i>	λύρ-α, <i>lyre</i>	ᾠ-όν, <i>egg</i>

μικρὸς θρόνος. μικρὰ λύρα. ᾠὸν μικρόν. οἶκος μακρός. θύρα μικρά. τέκνον μικρόν. φωνὴ μικρά. λύρα καλή. θρόνος καλός. οἶκος κακός. δένδρον μικρόν. γῆ μακρά.

English words derived from the Greek change *υ* into *γ*, and *κ* into *σ*. Give the derivation of Throne, Lyre, O-micron, Micro- in Micro-scope, Micro-cosm, &c.

VI.

Μ.	Υ.	Ν.
ὁ	ἡ	το, <i>the</i>
πιστ-ός	πιστ-ή	πιστ-όν, <i>faithful, true</i>
δοῦλ-ος, <i>slave</i>	νύμφ-η, <i>bride, goddess</i>	βιβλίον, <i>little book, roll</i>
κύρι-ος, <i>master, lord</i>	δικ-η, <i>justice</i>	δῶρ-ον, <i>gift, present</i>

RULE 2.—When the Article stands before the Substantive *only*, the Adjective is a Predicate, and the Copula (*is* or *are*) must frequently be supplied; as, ὁ δοῦλος πιστός, or πιστός ὁ δοῦλος, the slave *is* faithful.

RULE 3.—The Article is sometimes repeated before the Adjective to add emphasis or force to it; as, ὁ δοῦλος ὁ πιστός, the faithful slave, i.e. the faithful one.

ὁ λύκος μικρός. ἡ καλὴ φωνή. ἡ δίκη ἡ πιστή. τὸ βιβλίον μικρόν. πιστὸς ὁ κύριος. ἡ γῆ ἡ καλή. ἡ πιστὴ φωνή. ἡ θύρα μικρά. καλὸν τὸ ῥόδον. ἡ καλὴ λύρα. τὸ ὠδὸν τὸ καλόν. καλὸν βιβλίον. ἡ νύμφη καλή. ὁ δοῦλος ὁ κακός. τὸ δῶρον καλόν. δίκη πιστή. μικρὸν δῶρον.

Give the derivation of Bible, Nymph.

VII.

There are three Numbers—Singular, Plural, and Dual. The Dual is used of *two* only, but the Plural commonly takes its place.

THE AUXILIARY VERB εἰμί, *I am*.

INDICATIVE MOOD, PRESENT TENSE.

SINGULAR.	PLURAL.	DUAL.
1. εἰμί, (<i>I</i>) <i>am</i>	ἔσμεν, (<i>we</i>) <i>are</i>	wanting
2. εἶ, (<i>thou</i>) <i>art</i>	ἐστέ, (<i>ye</i>) <i>are</i>	ἑστόν, <i>ye (two) are</i>
3. ἐστί, (<i>he, she, it</i>) <i>is</i>	εἰσί, (<i>they</i>) <i>are</i>	ἑστόν, <i>they (two) are</i>

ν is added to ἐστί, εἰσί, when they are followed by a vowel.

The Stops in Greek are the same as in English, except the Colon or Semicolon (;), and the note of Interrogation (?).

ἐγώ, *I*; σύ, *thou*; τίς; τί; *who? what?* τί; *why?* τις, τι, *a certain, some one*; οὐ, οὐκ (before a vowel), οὐχ (before a rough breathing), *not*.

RULE 4.—The Verb εἰμί takes the same Case after it as before it.

δοῦλός εἰμι. κύριος εἶ. πιστός ἐστι. τί ἐσμεν; σὺ τίς εἶ; ἐγὼ κύριός εἰμι· σὺ δοῦλος εἶ. τί καλόν ἐστι; τὸ ῥόδον ἐστὶ καλόν. δοῦλός τις κακός ἐστι. τίς δίκη ἐστὶ πιστή; ἔστιν ἡ θύρα μικρά; τίς πιστός ἐστι; τίς ἐστὶν ὁ κύριος ὁ πιστός; μικρὸς οὐκ εἰμί. οὐκ εἶ σὺ τέκνον; ὁ λύκος κακός ἐστι, οὐχ ὁ ὄνος.

VIII.

IMPERFECT TENSE OF εἰμί.

SINGULAR.	PLURAL.	DUAL.
1. ἦν, <i>I was</i>	ἦμεν, <i>we were</i>	—
2. ἦσθα, <i>thou wast</i>	ἦτε, <i>ye were</i>	ἦτην, <i>ye two were</i>
3. ἦν, <i>he was</i>	ἦσαν, <i>they were</i>	ἦτην, <i>they two were</i>

ποῦ; *where?* ὅπου, *where*; ἐκεῖ, *there*; ὧδε, *here*; καί, *and, also*; καὶ . . . καί, *both . . . and*; γάρ, *for*; ἰδοῦ, *behold, here (am, is, are)*.

RULE 5.—Two or more Substantives Singular require a Plural Verb; as, ποῦ εἰσιν ὁ κύριος καὶ ὁ δούλος; *where are the lord and the slave?*

ποῦ ἐστιν ὁ δούλος ὁ κακός; οὐκ ἔστιν ὧδε. τίς ἐκεῖ ἐστί; ἰδοῦ ἐγώ. τί ὧδε ἐστέ; ποῦ ἦσαν ὁ λύκος καὶ ὁ ὄνος; ἐκεῖ οὐκ εἰσίν. ὅπου ἐστὶν ὁ λύκος, ἐκεῖ ἐστὶ καὶ ὁ ὄνος. τὸ βιβλίον δῶρον μικρόν ἐστι. τὸ ῥόδον μικρὸν καὶ καλὸν ἦν. ἰδοῦ ὁ δούλος, πιστὸς γάρ ἐστι. καὶ ὁ κύριος καὶ ὁ δούλος ἦσαν ὧδε.

IX.

FUTURE TENSE OF εἰμί.

SINGULAR.	PLURAL.	DUAL.
1. ἔσομαι, <i>I shall be</i>	ἔσόμεθα, <i>we shall be</i>	ἔσόμεθον, <i>we two, &c.</i>
2. ἔσ-εισθῇ, <i>thou wilt</i>	ἔσ-εσθε, <i>ye will be</i>	ἔσ-εσθον, <i>ye two, &c.</i>
3. ἔσται, <i>he will be</i>	ἔσ-ονται, <i>they will be</i>	ἔσ-εσθον, <i>they two, &c.</i>

M.

καιν-ός

λευκ-ός

ἄρτ-ος, *bread, loaf*οἶν-ος, *wine*

F.

καιν-ή

λευκ-ή

στολ-ή, *robe, dress*κώμ-η, *village*

N.

καιν-όν, *new*λευκ-όν, *white*ἀρνί-ον, *little lamb*ἔργ-ον, *work, deed*

ὁ ἄρτος καινὸς ἦν. ἡ στολὴ λευκὴ καὶ καλὴ ἔσται. τὸ ἀρνίον λευκὸν ἦν. ποῦ ἔστιν ὁ οἶνος; ὁ λύκος οὐκ ἔστι λευκός. ἰδοὺ ὁ λύκος καὶ τὸ ἀρνίον. τὸ ἔργον κακὸν ἔσται. κώμη τις μακρὰ ἦν. πιστὸς ἔσομαι. ἐκεῖ ἔσονται. τί ἔσσεσθε; εἰμὶ καὶ ἦν καὶ ἔσομαι. ὦδε ἐσόμεθα. ὅπου γὰρ ἔστιν ὁ κύριος, ἐκεῖ ἔσται καὶ ὁ δοῦλος.

X.

Μ.	Γ.	Ν.
ἀγι-ος	ἀγί-α	ἀγι-ον, <i>holy, pure</i>
δίκαι-ος	δικαί-α	δίκαι-ον, <i>just, righteous</i>
ὑμν-ος, <i>song of praise</i>	καρδί-α, <i>heart</i>	μήλ-ον, <i>apple, fruit</i>
νόμ-ος, <i>law</i>	ῥα, <i>hour, time</i>	ῥα-ον, <i>oath</i>
βί-ος, <i>life</i>	ψυχ-ή, <i>soul, life</i>	θηρί-ον, <i>wild beast</i>

ἅγιος ὕμνος. κακὴ ἡ καρδιά. ὁ βίος μακρὸς οὐκ ἔστί. τί ἔστιν ἡ ψυχὴ; ἰδοὺ ὦδε τὸ βιβλίον τὸ ἅγιον. ὁ νόμος ἅγιός ἐστι καὶ δίκαιος. τὸ ὄρκιον ἅγιον ἔσται. ποῦ ἔστιν ἡ δίκη; δίκαιος ἔσει. ὁ λύκος θηρίον κακὸν ἔστι. ὦδε μήλον καλόν. τίς ῥα ἔστί; ἅγιος καὶ δίκαιός ἐστιν ὁ κύριος.

Give the derivation of Hour, Hymn, Psyche, Eco-nomy (οἶκος, νόμος), Bio- in Biography, &c.

XI.

Μ.	Γ.	Ν.
ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, <i>good, virtuous, brave</i>
λαμπρ-ός	λαμπρ-ά	λαμπρ-όν, <i>bright, splendid</i>
θερμ-ός	θερμ-ή	θερμ-όν, <i>warm, hot</i>
λύχν-ος, <i>light, lamp</i>	λυχνί-α, <i>lampstand</i>	ἱμάτι-ον, <i>dress, outer garment</i>
ῥή-ος, <i>sun</i>	σελήν-η, <i>moon</i>	ἄστρον, <i>star</i>

ὥς, *as, how*; ἀλλά (before a vowel ἀλλ'), *but*; εἶναι (Infinitive of εἰμί), *to be*.

ὁ κύριος ἀγαθὸς ἐστὶ καὶ δίκαιος. ὡς καλὸς ἐστὶν ὁ ἥλιος! ἡ σελήνη λαμπρά ἐστὶ καὶ καλή. ἡ λυχνία οὐ θερμὴ ἀλλὰ λαμπρά ἐστὶ. ὧδὲ εἰσιν ὁ ἄρτος καὶ ὁ οἶνος. ὁ καινὸς ἄρτος θερμὸς ἐστὶ. ποῦ ἐστὶν ἡ σελήνη ἡ καλή; ὡς λαμπρὸν ἄστρον! ἐκεῖ εἰσὶν ὁ λύχνος καὶ ἡ λυχνία. τὸ ἱμάτιον λαμπρὸν ἦν ὡς ὁ ἥλιος. καλὸν ἐστὶν ὧδε εἶναι.

Give the derivation of Lamp, Astro-nomy, and Thermo- in Thermo-meter.

XII.

There are five Cases—Nominative, Vocative, Accusative, Genitive, and Dative.

The Vocative is commonly the same as the Nominative.

THE ARTICLE.

Singular.

Μ.	Γ.	Ν.
N. ὁ	ἡ	τό, <i>the</i>
A. τόν	τήν	τό, <i>the</i>
G. τοῦ	τῆς	τοῦ, <i>of the</i>
D. τῷ	τῇ	τῷ, <i>to (or for) the</i>

Plural.

N. οἱ	αἱ	τά, <i>the</i>
A. τοὺς	τάς	τά, <i>the</i>
G. τῶν	τῶν	τῶν, <i>of the</i>
D. τοῖς	ταῖς	τοῖς, <i>to the</i>

Dual.

N.A. τῷ	τά	τά, <i>the (two)</i>
G.D. τοῖν	ταῖν	τοῖν, <i>of or to the (two)</i>

RULE 6.—The Article is used in Greek :—

1. To point out a particular object; as, ὁ δούλος πιστός ἐστι, *the slave is faithful* (i.e. *some particular slave*).

2. To denote a whole class, or general idea; as, ὁ λύκος θηρίον ἐστι, *the wolf is a wild beast* (i.e. *all wolves*).

3. To distinguish the Subject from the Predicate; as, θηρίον ἐστὶν ὁ λύκος, *the wolf* (Sub.) *is a wild beast* (Pred.).

XIII.

Μ.	Υ.	Χ.
μακάρι-ος	μακαρί-α	μακάρι-ον, <i>blessed, happy</i>
ισχυρ-ός	ισχυρ-ά	ισχυρ-όν, <i>strong, powerful</i>
θε-ός, <i>god</i>	σοφί-α, <i>wisdom</i>	ζῷ-ον, <i>animal, creature</i>
διάβολ-ος, <i>slanderer,</i>	ὀργ-ή, <i>anger, wrath</i>	ὄπλ-ον, <i>weapon</i>
λόγος, <i>word.</i>		

μέν, *indeed*; δέ, *but, and*; ὁ μὲν, *the one*; ὁ δέ, *the other*; οἱ μὲν, *some*; οἱ δέ, *others*.

θεὸς ἦν ὁ λόγος. τίς ἰσχυρὸς ἐστὶν ὡς ὁ θεός; τίς ἐστὶν ὁ θς; ὁ κύριός ἐστιν ὁ θεός. ὁ διάβολος ἰσχυρὸς ἐστὶν, ἀλλὰ κακός. μακάριός ἐστιν ὁ δούλος ὁ πιστός. ἡ μὲν δίκη ἀγαθή ἐστὶν, ἡ δὲ ὀργὴ οὐ. ἐγὼ μὲν ζῶν εἰμι, καὶ τὸ ἀρνίον ζῶν ἐστὶν, ὁ δὲ λύκος θηρίον ἐστι. οἱ μὲν ὠδέ εἰσιν, οἱ δὲ ἐκεῖ. ποῦ ἐστὶν ἡ σοφία; ὄπλον ἀγαθόν ἐστὶν ἡ σοφία.

XIV.

There are three Declensions of Substantives.

THE FIRST DECLENSION (*A-Nouns*).

The First Declension contains Feminine Nouns with Nominative ending in *-a, -η*; and Masculine Nouns in *-as, -ης*.

FEMININE NOUNS IN -η.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N.V. φων-ῆ, a voice (f.)	N.V. φων-αί } voices	N.V.A. φων-ᾶ, (two) voices
A. φων-ῆν, a voice	A. φων-ᾶς	
G. φων-ῆς, of a voice	G. φων-ᾶν, of voices	G.D. φων-αῖν, of or to, &c.
D. φων-ῆ, to a voice	D. φων-αῖς, to voices	

FEMININE NOUNS IN -α.

Sing. N.V. θύρ-ᾶ. A. θύρ-αν. G. θύρ-ας. D. θύρ-α.

Plural and Dual as in φων-η.

NOTE.—-ας, -α become -ης, -η, when any consonant except ρ precedes.

THE SECOND DECLENSION (O-Nouns).

The Second Declension contains Nouns with Nominative in -ος, generally Masculine, and in -ον, Neuter.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. ἵππ-ος, a horse (m.)	N.V. ἵππ-οι } horses	N.V.A. ἵππ-ω, (two) horses
V. ἵππ-ε, O horse	A. ἵππ-ους	
A. ἵππ-ον, a horse	G. ἵππ-ων, of horses	G.D. ἵππ-οιν, of or to, &c.
G. ἵππ-ου, of a horse	D. ἵππ-οις, to horses	
D. ἵππ-ω, to a horse		

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N.V.A. ὠ-όν, an egg (n.)	N.V.A. ὠ-ᾶ, eggs	N.V.A. ὠ-ῶ, (two) eggs
G. ὠ-ού, of an egg	G. ὠ-ῶν, of eggs	G.D. ὠ-οῖν, of or to &c.
D. ὠ-ῶ, to an egg	D. ὠ-οῖς, to eggs	

Decline κύρι-ος, δούλ-ος, νύμφ-η, λύρ-α, βιβλί-ον, δῶκ-αν.

XV.

Sing. ἔχει, (*he, she, it*) *has*
θαυμάζει, (*he, she, it*) *ad-*
mires, wonders at

Plur. ἔχουσι(ν), (*they*) *have*
θαυμάζουσι(ν), (*they*) *ad-*
mire, wonder at

RULE 7.—The Verb agrees with its Nominative in Number and Person.

RULE 8.—Transitive Verbs take an Accusative of the Nearer Object.

NOTE.—In translating take the Nominative (or Subject) *before* the Verb, the Accusative (or Object) *after* it.

ὁ κύριος ἔχει ἵππον. οἱ κύριοι ἵππους ἔχουσιν. ἡ νύμφη λύραν ἔχει. ἡ λύρα ἔχει φωνάς. ὁ ὄνος τὰ μῆλα θαυμάζει. οἱ λύκοι τὰ ἀρνία θαυμάζουσι. τίς οὐ θαυμάζει τὸν ἥλιον καὶ τὴν σελήνην; οἱ δοῦλοι ἄρτον ἔχουσι. τίς ἔχει τὰ βιβλία; τὸ τέκνον τὴν σοφίαν θαυμάζει. οἱ δοῦλοι ὄπλα οὐκ ἔχουσιν. ὁ κύριος τοὺς νόμους θαυμάζει. τὴν μὲν δίκην θαυμάζει, τὴν δὲ ὀργὴν οὐ.

XVI.

Sing. δώσει, (*he, she, it*) *will give* | *Plur.* δώσουσι(ν), (*they*) *will give*

RULE 9.—The Genitive is the Case of the Author, or Possessor, and answers to the question, *Of whom? Of what?*

RULE 10.—The Dative is the Case of the Recipient, or Remoter Object, and answers to the question, *To whom? To what? For whom? For what?*

τὸ βιβλίον τοῦ κυρίου καλόν ἐστιν. ἡ στολή τῆς νύμφης καλὴ ἐστιν. οἱ δοῦλοι τῷ κυρίῳ τὸν οἶνον δώσουσιν. ὁ κύριος τῇ νύμφῃ δῶρα δώσει. ὁ νόμος τοῦ θεοῦ δικαίος ἐστιν. ἡ ὀργὴ τῶν δούλων κακὴ ἐστι. τοῖς δούλοις ὄπλα οὐ δώσουσιν. οἱ δοῦλοι τοὺς ἵππους τῶν κυρίων ἔχουσι. τοὺς οἰκους τῆς κώμης θαυμάζουσι. τὴν φωνὴν τῆς νύμφης θαυμάζει.

XVII.

DECLENSION OF ADJECTIVES IN -ός, -ή, -όν.

Singular.

M.	F.	N.
N. καλ-ός	καλ-ή	καλ-όν, <i>beautiful</i>
V. καλ-έ	καλ-ή	καλ-όν, <i>beautiful</i>
A. καλ-όν	καλ-ήν	καλ-όν, <i>beautiful</i>
Γ. καλ-οῦ	καλ-ῆς	καλ-οῦ, <i>of a beautiful</i>
D. καλ-ῶ	καλ-ῇ	καλ-ῶ, <i>to a beautiful</i>

Plural.

N.V. καλ-οί	καλ-αί	καλ-ά, <i>beautiful</i>
A. καλ-οὺς	καλ-άς	καλ-ά, <i>beautiful</i>
G. καλ-ῶν	καλ-ῶν	καλ-ῶν, <i>of beautiful</i>
D. καλ-οῖς	καλ-αῖς	καλ-οῖς, <i>to beautiful</i>

Dual.

N.A.V. καλ-ώ	καλ-ά	καλ-ώ, <i>(two) beautiful</i>
G.D. καλ-οῦν	καλ-αῖν	καλ-οῦν, <i>of or to (two), &c.</i>

Adjectives ending in -ος, -α, -ον decline their Feminine like θύρ-α.

Decline κακ-ός, μικρ-ός, ἅγι-ος.

RULE 11.—Adjectives agree with their Substantives in Gender, Number, and Case.

RULE 12.—Neuter Plurals commonly take a Singular Verb; as, τὰ μικρά ἐστι, *the eggs are small.*

ὅτι, *for, because*; εἰ (adv.), *well, well done.*

οἱ ἰσχυροὶ δοῦλοι. αἱ λυχναὶ λαμπραὶ ἦσαν. ὧδέ εἰσιν ἵπποι καλοί. οἱ μὲν καλοὶ εἰσιν, οἱ δὲ κακοί. οἱ νόμοι τοῦ θεοῦ δίκαιοι

εἰσιν. αἱ φωναὶ τῆς μικρᾶς λύρας καλαὶ εἰσι. τὰ θηρία ἰσχυρά
 ἴσθιν. ἄγιοι ἴσσεσθε ὅτι ἐγὼ ἅγιος. τὰ ἔργα τοῦ θεοῦ καλά ἐστίν.
 ὡς λαμπρὰ ἄστρα! οἱ κύριοι πιστοὺς δούλους ἔχουσιν. ἡ νύμφη
 μικρὰν λύραν ἔχει. εὖ, δούλε ἀγαθὲ καὶ πιστέ. ὁ κύριος ὅπλον
 τῷ πιστῷ δούλῳ δώσει. τὼ ῥόδω ἐστὸν καλῶ. τὰς καλὰς στολὰς
 θανμάζει.

XVIII.

NOTE.—*γ* before *κ*, *χ*, *ξ*, is pronounced as *ν*; αα, σπόγγος, *sponge*;
 ἐγκόμιον, *emcomium*; βρόγχος, *throat*; λάρυγξ, *larynx*, *windpipe*.

μ.	τ.	κ.
σοφ-ός	σοφ-ή	σοφ-όν, <i>wise</i>
μωρ-ός	μωρ-ά	μωρ-όν, <i>foolish</i>
πλούσι-ος	πλουσί-α	πλούσι-ον, <i>rich</i>
πτωχ-ός	πτωχ-ή	πτωχ-όν, <i>poor</i>
ἄγγελ-ος, <i>messenger, angel</i>	ἄγγελί-α, <i>message</i>	παιδί-ον, <i>little child</i>
ἀνθρωπ-ος, <i>man, human being</i>	ἄγκυρ-α, <i>anchor</i>	πλοῖ-ον, <i>ship</i>

RULE 12.—Adjectives are used as Substantives, the word *ἄνθρωπος*,
φρ., being understood; αα, ὁ σοφός, *the wise man*.

ὁ σοφὸς βιβλίον ἔχει. τῷ παιδίῳ βιβλίον δώσει ὁ σοφός. οἱ
 πλούσιοι δούλους ἔχουσιν. οἱ πτωχοὶ ἄρτον οὐκ ἔχουσιν. ὁ
 πλούσιος ἄρτους τοῖς πτωχοῖς δώσει. ἄνθρωπος τις πλούσιος ἦν.
 ὁ ἄγγελος τῶν ἀγγέλων πιστὸς ἦν. οἱ ἄγγελοι τοῦ θεοῦ ἅγιοι εἰσι.
 τίς ἐστι σοφός ὡς ὁ θεός; ὁ κύριος δώσει σοφίαν. τὰ πλοῖα
 μικρὰς ἄγκυρας ἔχει. ὁ βίος τῶν ἀνθρώπων οὐκ ἐστὶ μακρός.

Give the derivation of Angel, Anchor, Sophist, Larynx, Bronchitis,
Hygro-drome (*ἡυμος, place for running, course*).

XIX.

Singular.

Μ.	Υ.	Ν.
N. μέγ-ας	μεγάλ-η	μέγ-α, <i>great</i>
V. μέγ-α	μεγάλ-η	μέγ-α, <i>O great</i>
A. μέγ-αν	μεγάλ-ην	μέγ-α, <i>great</i>
G. μεγάλ-ου	μεγάλ-ης	μεγάλ-ου, <i>of great</i>
D. μεγάλ-ῳ	μεγάλ-ῃ	μεγάλ-ῳ, <i>to great</i>

Plural.

N. μεγάλ-οι	μεγάλ-αι	μεγάλ-α, <i>great</i>
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etc., like the Plural and Dual of καλός.

Singular.

Μ.	Υ.	Ν.
N.V. πολ-ύς	πολλ-ή	πολ-ύ, <i>much</i>
A. πολ-ύν	πολλ-ήν	πολ-ύ, <i>much</i>
G. πολλ-οῦ	πολλ-ῆς	πολλ-οῦ, <i>of much</i>
D. πολλ-ῷ	πολλ-ῇ	πολλ-ῷ, <i>to much</i>

Plural.

Μ.	Υ.	Ν.
N. πολλ-οί	πολλ-αί	πολλ-ά, <i>many</i>

etc., like the Plural of καλός.

XX.

Μ.	Υ.	Ν.
πρῶτ-ος	πρώτ-η	πρῶτ-ον, <i>first</i>
ἔσχᾶτ-ος	ἐσχάτ-η	ἔσχᾶτ-ον, <i>last</i>
ἀρχαῖ-ος	ἀρχαί-α	ἀρχαῖ-ον, <i>ancient</i>
χρόν-ος, <i>time</i>	ἀρχ-ή, <i>beginning, rule</i>	πεδί-ον, <i>plain</i>
λόγ-ος, <i>word, saying,</i> <i>discourse</i>	ἡμέρ-α, <i>day</i>	κέντρ-ον, <i>thorn, point</i>

ἐν, in (with Dat.); πρὸς, to, towards, with (with Acc.).

ὁ θεὸς ἐστὶν ὁ πρῶτος καὶ ὁ ἰσχυατος. μεγάλα ἐστὶ τὰ ἔργα τοῦ κυρίου. οἱ λόγοι τοῦ θεοῦ ἅγιοι εἰσι. πολλοὶ ἔσονται πρῶτοι ἰσχυατοι καὶ ἰσχυατοι πρῶτοι. ἵππον μέγαν ἔχει. τὰ πόδα ἔχει κέντρα πολλά. ἐν τῷ πεδίῳ ἦσαν θηρία πολλὰ καὶ μεγάλα. οἱ λόγοι τῶν ἀρχαίων σοφοὶ ἦσαν. ἔστιν ὥρα πρώτη τῆς ἡμέρας. ὁ χρόνος μακρὸς ἐστὶ. πολλὸν οἶνον τῷ μεγάλῳ κυρίῳ δώσει ὁ δοῦλος ἐν ἀρχῇ ἣν ὁ λόγος, καὶ ὁ λόγος ἣν πρὸς τὸν θεὸν, καὶ θεὸς ἣν ὁ λόγος.

λόγος, joined to another word, has sometimes the wider signification of *knowledge, science*.

Give the derivation of Theo-logy, Geo-logy, Astro-logy, Bio-logy, Chrono-logy, Psycho-logy, Zoo-logy, Archæo-logy, Logic, Chronic, Chronicles, Centre, Arch- (a prefix signifying *ruling, chief*) in Archbishop, Arch-angel, &c.; Poly- in Poly-theism (θεός), &c.; Megalotherium, O-mega.

XXI.

DEMONSTRATIVE PRONOUN, οὗτος, *this*.

	Singular.	
Μ.	Υ.	Ν.
N. οὗτ-ος	αὐτ-η	τούτ-ο, <i>this</i>
A. τούτ-ου	ταύτ-ην	τούτ-ο, <i>this</i>
G. τούτ-ου	ταύτ-ης	τούτ-ου, of <i>this</i>
D. τούτ-ῳ	ταύτ-ῃ	τούτ-ῳ, to <i>this</i>
	Plural.	
N. οὗτ-οι	αὐτ-αι	ταῦτ-α, <i>these</i>
A. τούτ-ους	ταύτ-ας	ταῦτ-α, <i>these</i>
G. τούτ-ων	τούτ-ων	τούτ-ων, of <i>these</i>
D. τούτ-οις	ταύτ-αις	τούτ-οις, to <i>these</i>

Dual.		
Μ.	Υ.	Ν.
N.A. τούτ-ω	ταύτ-α	τούτ-ω, these (two)
G.D. τούτ-οιν	ταύτ-αιν	τούτ-οιν, of or to, &c.

NOTE.—οὗτος stands *before* or *after*, but not (except with an adjective) *between* the Article and Noun; as, οὗτος ὁ λόγος, or ὁ λόγος οὗτος, *this word*.

XXII.

Μ.	Υ.	Ν.
νεκρ-ος	νεκρ-ά	νεκρ-όν, dead
ἄργυρ-ος, silver, money	πενί-α, poverty	τάλαντ-ον, talent
χρυσ-ός, gold	τύχ-η, fortune	δηνάρι-ον, denarius, penny
ἀδελφ-ός, brother	ἀδελφ-ή, sister	

Sing. ἄγει, (he, she, it) brings, leads, drives	Plur. ἄγουσι(ν), (they) bring, &c.
πέμπει, (he, &c.) sends	πέμπουσι(ν), (they) send

οὐ μόνον, *not only*; ἀλλὰ καί, *but also*.

οὗτος ὁ ἄνθρωπος πλούσιός ἐστιν, οὗτος δὲ πτωχός. τὸ παιδίον τοῦτο νεκρόν ἐστιν. οὗτοι οἱ λόγοι πιστοὶ εἰσιν. ὁ ἀδελφὸς πρὸς τὴν καλὴν ἀδελφὴν δῶρα πέμπει. ἡ κακὴ τύχη πενίαν ἄγει. οἱ πλούσιοι πέμπουσι τάλαντα πολλὰ τοῖς πτωχοῖς τούτοις. ταῦτα τὰ παιδιά ἔχει δηνάριον. ἡ τύχη τούτων τῶν δούλων καλὴ ἐστιν. οὐ μόνον ἄργυρον ἀλλὰ καὶ χρυσὸν ἔχουσι. τούτῳ μὲν δηνάριον δώσει, τούτῳ δὲ τάλαντον.

Give the derivation of Penury, Adelphi, Chrys- in Chrysanthemum, &c.

XXIII.

Remember that *eo* is contracted into *oū*, and *ea* into *ē* or *ā*; as,

Μ.	Ρ.	Χ.
χρύσε-ος or χρύσ-ους }	χρυσέ-α or χρυσ-ῆ }	χρύσε-ον or χρύσ-ουν }
ἀργυρ-έος or -οῦς	ἀργυρ-έα or -ᾶ	ἀργυρ-έον or -οῦν, (<i>made of</i>)
τάφ-ος, <i>tomb</i>	φιᾶλ-η, <i>bowl, bottle</i>	φάρμακ-ον, <i>drug, poison</i>
λίθ-ος, <i>stone</i>	σφαῖρ-α, <i>ball, globe</i>	στάδι-ον, <i>furlong</i>
στέφαν-ος, <i>wreath,</i> <i>crown</i>	κεφαλ-ή, <i>head, chapter</i>	μέτρ-ον, <i>measure</i>

ἐπὶ, *upon* (with Acc., Gen., or Dat.).

τὰ μὲν τάλαντα χρύσεια ἦν, τὰ δὲ δηνάρια ἀργυρέα. ἡ φιάλη ἀργυρᾷ ἐστίν, ἡ δὲ σφαῖρα αὕτη χρυσῇ. ὡς καλὸς ἐστὶν ὁ στέφανος χρυσοῦς ! φάρμακον ἐν τῇ φιάλῃ ἐστίν. ὁ ἄγγελος ἔχει τὰς φιάλας. οἱ τάφοι οὗτοι λίθους μεγάλους ἔχουσι. τὸ μέτρον τοῦ πεδίου τούτου στάδιόν ἐστιν. ὁ ἀδελφὸς σφαῖραν χρυσήν τῇ ἀδελφῇ δώσει. ἔχουσιν ἐπὶ τὰς κεφαλὰς στεφάνους χρυσοῦς.

Give the derivation of Chrono-meter, Thermo-meter, Geo-metry, Metre, Sphere, Hemi-sphere (*ἡμι-, half*), Spherical, Vial, Stephen, Pharmacy, Epi-taph, Litho-graph (*γραφή, writing, drawing*).

XXIV.

PERSONAL PRONOUNS.

FIRST PERSON.	SECOND PERSON.	THIRD PERSON. (Reflexive.)
<i>Singular.</i>	<i>Singular.</i>	<i>Singular.</i>
N. ἐγώ, <i>I</i>	σύ, <i>thou</i>	wanting
A. ἐμέ, <i>me</i>	σέ, <i>thee</i>	ἑ, <i>himself</i>
G. ἐμοῦ, <i>of me</i>	σοῦ, <i>of thee</i>	οῦ, <i>of himself</i>
D. ἐμοί, <i>to me</i>	σοί, <i>to thee</i>	οἱ, <i>to himself</i>
<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>
N. ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye</i>	σφεῖς } <i>themselves</i>
A. ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you</i>	σφᾶς } Neut. σφέα
G. ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you</i>	σφῶν, <i>of themselves</i>
D. ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you</i>	σφίσι, <i>to themselves</i>
<i>Dual.</i>	<i>Dual.</i>	<i>Dual.</i>
N.A. νῶ, <i>we, us</i> (<i>two</i>)	σφῶ, <i>ye, you (two)</i>	σφωῖ, <i>themselves</i>
G.D. νῶν, <i>of or to us</i>	σφῶν, <i>of or to you</i>	σφῶν, <i>of or to themselves</i>

Decline the following like καλός, but with Neuter Nom. and Acc. in -ο:—

Μ.	Υ.	Ν.
αὐτ-ός	αὐτ-ή	αὐτ-ό, <i>he, she, it (self)</i>
ὁ αὐτ-ός	ἡ αὐτ-ή	τὸ αὐτ-ό, <i>the same</i>
ἐκεῖν-ος	ἐκεῖν-η	ἐκεῖν-ο, <i>that</i>
ἄλλ-ος	ἄλλ-η	ἄλλ-ο, <i>other, another</i>

A. ἐαυτ-όν (or αὐτόν), ἐαυτ-ήν, ἐαυτ-ό, *himself, herself, itself*, has neither Nominative Case nor Dual Number.

Pl. A. ἀλλήλ-ους, ἀλλήλ-ας, ἀλλήλ-α, *one another*, has neither Nominative Case nor Singular Number.

XXV.

Μ.	Υ.	Χ.
έκαστ-ος	έκάστ-η	έκαστ-ον, <i>each</i>
φίλ-ος (ὁ φ. <i>the friend</i>)	φίλ-η	φίλ-ον, <i>friendly, dear,</i>
έχθρ-ός (ὁ έ. <i>the enemy</i>)	έχθρ-ά	έχθρ-όν, <i>hostile</i> [<i>loving</i>]
νί-ός, <i>son</i>	φυλάκ-ή, <i>guard, prison</i>	κράνι-ον, <i>skull</i>
θάνατ-ος, <i>death</i>	έπιστολ-ή, <i>letter</i>	σπήλαι-ον, <i>cave</i>
κροκόδειλ-ος, <i>crocodile</i>	γλῶσσ-α or γλῶττ-α, <i>tongue, language</i>	

Sing. γράφει, (*he*) *writes, draws, describes* | *Plur.* γράφουσι(ν), (*they*) *write.*
ὁ έαυτοῦ, *his own.*

έγώ ειμι ὁ φίλος σου. σὺ εἶ ὁ υἱός μου. ταῦτά σοι γράφει. τὸν έαυτοῦ υἱὸν πέμπει. οἱ φίλοι έπιστολὰς ἀλλήλοις γράφουσιν. ὁ κροκόδειλος γλῶτταν έχει. έσχατος έχθρός έστιν ὁ θάνατος. οἱ έχθροὶ ήμῶν εν φυλακῇ εἰσίν. αἱ θύραι τῆς φυλακῆς εκείνης μεγάλαι καὶ ισχυραὶ εἰσιν. εν τῷ σπηλαίῳ κρανία ήν πολλά. τίς ήμῖν άρτους δώσει; ή πενία τοῖς πτωχοῖς έχθρά έστι. τὰ έργα αὐτῶν κακὰ ήν. δώσει εκάστῳ τὸ έργον αὐτοῦ.

Give the derivation of Philo-sophy, Phil-ip (ίππος), Philo-logy, Phil-anthropy, Phil-adelphia, Theo-philus, Epistle, Cranium, Poly-glot, Glossary.

XXVI.

THE RELATIVE PRONOUN.

Singular.

Μ.	Υ.	Χ.
N. ὅς	ῆ	ὅ, <i>who, which, what</i>
A. ὃν	ήν	ὃ, <i>whom, which, what</i>
G. οὗ	ῆς	οὗ, <i>whose, of whom, of which</i>
D. ᾧ	ῇ	ᾧ, <i>to whom, to which</i>

Plural and Dual like καλός.

RULE 14.—The Relative agrees with its Antecedent in Gender, Number, and Person, but takes its Case from its own clause.

NOTE.—In translating a Relative clause, begin with the Relative, and supply, if necessary, the Nominative (*he, they, &c.*) between the Relative and the Verb; as, *ἡ ἐπιστολὴ, ἣν γράφει, the letter, which (he) writes.*

Sing. ἐποίησε(ν), he made, did. | Plur. ἐποίησαν, they made, did.

ὁ ἵππος, ὃν ἄγει ὁ ἄνθρωπος, λευκός ἐστιν. αἱ ἐπιστολαί, αἷς γράφουσι, καλαί εἰσιν. οἱ δούλοι, οὓς πέμπουσιν, ἰσχυροί εἰσι. τὰ ἔργα, ἃ ἐποίησεν ὁ θεός, μεγάλα ἦν. ταῦτα, ἃ ἐποίησαν, καλὰ ἦν. τὸ βιβλίον, ὃ ἔχει τὸ παιδίον, μέγα ἐστί. τὸ παιδίον, ὃ δώσει τὸ βιβλίον, οὐκ ἐστίν ὧδε· ἄλλο βιβλίον ἔχει. εἰμὶ ὃ εἰμι. ὃ ἔχει δώσει. ὁ κύριος, οὗ εἰμι δούλος, ἀγαθός ἐστι. καλὴ ἐστὶν ἡ ἀδελφή, ἣν θαυμάζει ὁ ἀδελφός.

XXVII.

Μ.	Ρ.	Ν.
ἄνθρωποι (with Dat.)	ἄνθρωποι	ἄνθρωποι, like
ποταμός, river	μάχη, battle	ἄριστον, breakfast
στράτις, army	ῥώμη, strength	δειπνον, dinner, supper
φόβος, fear, dread	νίκη, victory	τόξον, bow
πόλεμος, war	εἰρήνη, peace	φύλλον, leaf

RULE 15.—The Genitive is often placed *between* the Article and its Substantive; as, τὸ τοῦ παιδίου βιβλίον, *the child's book*
(the of the child book)

ὁ τοῦ θανάτου φόβος κακός ἐστί. τὴν τοῦ ἵππου ῥώμην θαυμάζει. ἐν τῷ ποταμῷ κροκόδειλοι εἰσι πολλοί. ἰδοὺ τὸ ἄριστόν μου. τὰ τῶν δένδρων φύλλα πολλά ἐστίν. ὁ μὲν πόλεμος κακός ἐστίν, ἡ δὲ εἰρήνη ἀγαθή. ὁ στρατὸς ἐν τῷ πεδίῳ ἦν. ἐν ταύτῃ

τῇ μάχῃ τόξα πολλὰ ἔχουσιν. ὑμῖν ἐστὶν ἡ νίκη. ἄνθρωπός τις ἐποίησε δεῖπνον μέγα. οὗτός ἐστιν ὁ υἱὸς ὑμῶν; ὅμοιος αὐτῷ ἐστὶν. ἐστὶν ἄλλα πολλὰ ἃ ἐποίησε.

Give the derivation of Rome, Polemic, Hippo-potamus.

XXVIII.

Μ.	Υ.	Χ.
μόν-ος	μόν-η	μόν-ον, alone, solitary
καθᾶρ-ός	καθαρ-ά	καθαρ-όν, clean, pure
μῦθ-ος, tale, fable	σκι-ά, shadow, shade	σημεῖ-ον, sign, miracle
τόπ-ος, place	σκην-ή, tent, tabernacle	θεμέλι-ον, foundation
ἀριθμ-ός, number	ζών-η, girdle, belt	εἰδωλ-ον, image
πέτρ-ος, stone, rock	πέτρ-α, rock (solid)	
οὐραν-ός, heaven, sky		
πύργ-ος, tower		

RULE 16.—After a Preposition, the Article is sometimes omitted.

ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. αὐτός ἐστιν ὁ θεὸς μόνος. ἐστὶ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. ὁ ἀδελφὸς τῇ ἀδελφῇ ζώνην χρυσὴν πέμπει. ὑμεῖς καθαροὶ ἐστε. ὁ ἀριθμὸς τῶν ἀνθρώπων μέγας ἦν. ποῦ εἰσιν αἱ σκηναὶ αὐτῶν; ἐν τῷ τόπῳ τούτῳ πύργος μέγας ἦν. τὰ τοῦ πύργου θεμέλια ἐπὶ τῇ πέτρᾳ ἐστὶ. ἐν τούτῳ τῷ πέτρῳ σπήλαιον μέγα ἦν. σκιά ἐστὶν ἡμῶν ὁ βίος. ὁ λόγος τῆς ψυχῆς εἰδωλόν ἐστι. πολλοὶ ἦσαν οἱ τῶν ἀρχαίων μῦθοι.

Give the derivation of Arithmetic, Peter, Petrify, Catharine, Idol, Myth, Mytho-logy, Zone, Scene, Uranus, Mono-logue, Mon-arch, Topography.

XXIX.

CONJUGATION OF THE VERB IN -ω—ACTIVE VOICE.
INDICATIVE MOOD.

PRESENT TENSE.	IMPERFECT TENSE.
<p>S. λή-ω, I loose</p> <p>λή-εις, thou loosest</p> <p>λή-ει, he looses</p> <p>Pl. λή-ομεν, we loose</p> <p>λή-ετε, ye loose</p> <p>λή-ουσι, they loose</p> <p>D. λή-ετον, ye or they two loose</p>	<p>S. ἔ-λῦ-ον, I was</p> <p>ἔ-λν-ες, thou wast</p> <p>ἔ-λν-ε, he was</p> <p>Pl. ἔ-λῦ-ομεν, we were</p> <p>ἔ-λῦ-ετε, ye were</p> <p>ἔ-λν-ον, they were</p> <p>D. ἔ-λν-έτην, ye or they two were</p>
FUTURE TENSE.	FIRST AORIST TENSE.
<p>S. λή-σω, I shall</p> <p>λή-σεις, thou wilt</p> <p>λή-σει, he will</p> <p>Pl. λή-σομεν, we shall</p> <p>λή-σετε, ye will</p> <p>λή-σουσι, they will</p> <p>D. λή-σετον, ye or they two will</p>	<p>S. ἔ-λῦ-σᾶ, I loosed</p> <p>ἔ-λν-σᾶς, thou loosedst</p> <p>ἔ-λν-σε, he loosed</p> <p>Pl. ἔ-λῦ-σᾶμεν, we loosed</p> <p>ἔ-λῦ-σᾶτε, ye loosed</p> <p>ἔ-λν-σαν, they loosed</p> <p>D. ἔ-λν-σᾶτην, ye or they two loosed</p>
PERFECT TENSE.	PLUPERFECT TENSE.
<p>S. λέλυ-κά, I have</p> <p>λέλν-κᾶς, thou hast</p> <p>λέλν-κε, he has</p> <p>Pl. λελύ-κᾶμεν, we have</p> <p>λελύ-κᾶτε, ye have</p> <p>λελύ-κᾶσι, they have</p> <p>D. λελύ-κᾶτον, ye or they two have</p>	<p>S. ἐ-λελύ-κειν, I had</p> <p>ἐ-λελύ-κεις, thou hadst</p> <p>ἐ-λελύ-κει, he had</p> <p>Pl. ἐ-λελύ-κειμεν, we had</p> <p>ἐ-λελύ-κειτε, ye had</p> <p>ἐ-λελύ-κεσαν (or -κεισαν), they had</p> <p>D. ἐ-λελν-κείτην, ye or they two had</p>

Some Verbs have a Second Aorist Tense, with Tense-endings like the Imperfect, and the English like the First Aorist; and a Second Perfect with Tense-endings like the Perfect. (λύω has neither.)

NOTE.—ν is added to -ε of the Third Person Singular and -σι of the Third Person Plural, when the next word begins with a vowel.

XXX.

Verbs in -ω are divided into classes according to the character of the Stem (i.e. the letter preceding -ω, see Lesson 2).

VOWEL VERBS.

PRESENT.	FUTURE.	PERFECT.
λύω	λύσω	λέλυκα, <i>I loose, undo, break</i>
κλείω	κλείσω	κέκλεικα, <i>I shut, enclose</i>
σείω	σείσω	σείσεικα, <i>I shake</i>
θύω	θύσω	τέθυκα, <i>I slay, sacrifice</i>
παύω	παύσω	πέπαυκα, <i>I cause to cease, stop</i>

The Present, Future, and Perfect are called *Primary* Tenses.

The Imperfect, Aorists, and Pluperfect are called *Historic* Tenses.

The Future Active is formed from the Present by changing -ω into -σω; as, λύ-ω, λύ-σω.

The Perfect has usually a *Reduplication* (or repetition of the first consonant with ε) prefixed to the stem, as λε- in λί-λυ-κα, when the verb begins with a single consonant. But the aspirates θ, φ, χ in reduplication become τ, π, κ; and ζ, ξ, ψ prefix only the Augment ε.

Verbs with the Future in -σω make the Perfect in -κα.

ἐγὼ λύω τὸν δοῦλον. οἱ δοῦλοι τοὺς ἵππους λύουσι. τί λυετε τὸν ὄνον; οὐ λύσομεν τὰ θηρία. σὺ τὸν ὄνον λέλυκας. τὸν

πύργον σείετε. ὁ θεὸς σείσει τὴν γῆν. ὁ πλούσιος τέθυκε. τί τὸ ἄρνιον θύεις; τὴν τοῦ οἴκου θυρὰν κλείομεν. τίς τὰς θύρας τῆς φυλακῆς κέκλεικε; παύσομεν πόλεμον. ὁ χρόνος οὐ παύει τὴν ὀργήν. ὁ θάνατος τὴν ψυχὴν λύει. οἱ κακοὶ οὗτοι τὸν νόμον λαλύκασιν.

XXXI.

PRESENT.	FUTURE.	PERFECT.
κελεύω	κελεύσω	κεκέλευκα, <i>I order, command</i>
πιστεύω	πιστεύσω	πεπίστευκα, <i>I believe</i>
βασιλεύω	βασιλεύσω	<i>I reign</i>
δουλεύω	δουλεύσω	δεδούλευκα, <i>I serve</i>
καλέω	καλέσω	κέκληκα, <i>I call, invite</i>
τελέω	τελέσω	τετέλεκα, <i>I end, finish, accomplish</i>

The Historic Tenses of the Active Voice are formed from the Primary Tenses, by prefixing the Syllabic Augment ε-, and changing Present -ω to Imperfect -ον; as, λύ-ω, ἔ-λυ-ον,
Future -ω to First Aorist -α; as, λύσ-ω, ἔ-λυσ-α,
Perfect -α to Pluperfect -ειν; as, λέλυκ-α, ἔ-λελύκ-ειν.

ὁ κύριος κελεύει. οἱ δοῦλοι δουλεύουσιν. τί οὐ πιστεύετε; τίς ὑμῖν πιστεύσει; οἱ γὰρ λόγοι ὑμῶν οὐ πιστοὶ εἰσιν. ἔλυνον τὸν δούλον. τοὺς δούλους ἐλελύκεσαν. πολλὰ ἄρνια ἔθυσαν. τὰς τοῦ οἴκου θύρας ἔκλεισε. τί τὸ δένδρον ἐσείστατε; τὸν υἱόν μου ἐκάλεσα. οὐκ ἐπίστευσαν τῷ λόγῳ αὐτοῦ. ἔσειε τὰ θεμέλια τοῦ οἴκου. πολλοὶ ἐπίστευον αὐτῷ. ὁ ἀδελφὸς τὴν ἀδελφὴν ἐκεκλήκει. ὁ κύριος βασιλεύσει. ὁ ἵππος ἐδούλευσε τῷ ἀνθρώπῳ. τὸ ἔργον μου τετέλεκα.

XXXII.

LABIAL VERBS (*P-sounds*).

Verbs in -πω, -πτω, -βω, and -φω generally make the Future in -ψω and the Perfect in -φα.

PRESENT.	FUTURE.	PERFECT.
βλέπω	βλέψω	βέβλεφα, <i>I look, see, take care</i>
κόπτω	κόψω	κέκοφα, <i>I knock, beat, cut down</i>
βάπτω	βάψω	<i>I dip</i>
τρίβω	τρίψω	τέτριφα, <i>I rub, pound, wear out</i>
γράφω	γράψω	γέγραφα, <i>I write, draw, describe</i>
λάμπω	λάμψω	(2 Perf.) λέλαμπα, <i>I shine</i>

Observe that the double letter ψ stands for πσ, (πτσ), βσ, φσ, the σ-sound still remaining as the sign of the Future.

ἀεί (adv.), *always, ever, for ever.*

ὁ θεὸς ἀεί σε βλέπει. εἰς ὑμᾶς ἐβλέψαμεν. ἔγὼ δένδρον γράφω. ταῦτα ἔγραψα ὑμῖν. ὁ γέγραφα, γέγραφα. ὁ υἱὸς ἐπιστολὴν ἔγγραφε. ὁ ἥλιος λάμπει. ἡ σελήνη, ἡ λάμπει, μακρά ἐστιν. ὁ λύχνος ἔλαμψε. τὴν θύραν κόψομεν. οἱ δούλοι δένδρα ἔκοπτον. Βάψω τὴν κεφαλὴν μου. ὁ δοῦλος τὸν ἵππον ἔτριβε. τὸ φάρμακον τρίψουσιν. ὡς καλὴ ἐστιν ἡ ἐπιστολὴ, ἣν γέγραφας!

Give the derivation of Baptism, Auto-graph, Cali-graphy.

XXXIII.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
τύπτω	τύψω	τέτθηφα	ἐτύπον, <i>I strike</i>
κρύπτω	κρύψω	κέκρυφα	ἐκρύβον, <i>I hide, conceal</i>
τρέπω	τρέψω	τέτροφα	ἐτρέπον, <i>I turn, change</i>
λείπω	λείψω	(2) λέλοιπα	ἔλιπον, <i>I leave, fail</i>
κλέπτω	κλέψω	κέκλοφα	<i>I steal</i>
πέμπω	πέμψω	πέπομφα	<i>I send</i>

(2) Signifies Second Perfect.

εις, το, unto.

οἱ λύκοι κλέπτουσιν. ὁ λύκος κλέψει τὸ ἀρνίον. τί κλέπτετε; οὐ κλέψεις. ὁ δοῦλος τάλαντον ἔκλεψεν. ἔκρυψα τὸ τάλαντον σου ἐν τῇ γῇ. τύπτομεν ἀλλήλους. ἡ σφαῖρα τὴν κεφαλὴν μου ἐτετύφει. τὸν ἀδελφόν σου ἔτυπες. τίς ἔτυψε τὸν φίλον μου; ἡ σοφία τὴν καρδίαν ἔτραπε. τὸν χρυσὸν ἐν τῇ ζώνῃ ἔκρυβεν. ἡ τῶν δένδρων σκιὰ τὸν ἥλιον ἐκεκρύφει. τῷ ἀδελφῷ ἐπεμπέτην εἰς τὸν οἶκόν μου. τὸν ἑαυτοῦ υἱὸν πέπομφε. τί με ἔλειψας; ὁ χρόνος λείπει.

Give the derivation of Crypt, Helio-trope, Tropics, Trophy, Type, Proto-type, Klepto-mania (μανία, *madness*).

XXXIV.

GUTTURAL VERBS (*K-sounds*).

Verbs in -κω, -γω, -χω make the Future in -ξω, and the Perfect in -χα.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
λέγω	λέξω	λέλεχα	<i>I say, tell</i>
ἄγω	ἄξω	ἤχα	ἡγάγον, <i>I bring, lead, drive</i>
φεύγω	φεύξομαι	(2) πέφευγα	ἔφυγον, <i>I flee, avoid</i>
ἤκω	ἤξω		<i>I am come, am here</i>
διώκω	διώξω	δεδίωχα	<i>I hunt, pursue, persecute</i>
ἔχω	ἔξω or σχήσω	ἔσχηκα	ἔσχον <i>I have, possess</i>
ἀνοίγω	ἀνοίξω	ἀνεψήχα	<i>I open</i>

The double letter ξ in the Future stands for κσ, γσ, or χσ.

When the Verb begins with a vowel the Syllabic Augment ε is not prefixed, but short vowels are changed into long. This is called the *Temporal Augment*.

$\left. \begin{matrix} \alpha \\ \epsilon \end{matrix} \right\}$ are changed into η
 \omicron is changed into ω

In diphthongs the ϵ is subscript :

$\alpha\epsilon$ is changed into η
 $\omicron\epsilon$ is changed into ω

But $\epsilon\chi\omega$ makes the Imperfect $\epsilon\chi\omicron\nu$, and $\alpha\nu\omicron\iota\gamma\omega$ has the First Aorist $\alpha\nu\epsilon\phi\iota\chi\epsilon\iota$ and $\eta\nu\omicron\iota\epsilon\alpha$. Futures in $-\omicron\mu\alpha\iota$ are declined like $\lambda\epsilon\theta-\omicron\mu\alpha\iota$ (Lesson 77).

Verbs beginning with a vowel take the Temporal Augment instead of the Reduplication.

$\delta\phi\theta\alpha\lambda\mu\acute{o}\varsigma$ (m.), *eye*.

βιβλίον μέγα $\epsilon\chi\omega$. καινήν στολήν $\epsilon\chi\epsilon\iota\varsigma$. τί $\epsilon\chi\epsilon\tau\epsilon$; τὸ ῥόδον
 πολλὰ κέντρα $\epsilon\iota\chi\epsilon\nu$. $\epsilon\gamma\omega$ $\epsilon\sigma\chi\omicron\nu$ πιστὸν φίλον. ἡμεῖς λέγομεν
 καὶ γράφομεν. $\epsilon\gamma\omega$ σοι μῦθον λέξω. σὺ γράφεις ὃ λέγω. μόνος
 $\eta\kappa\omega$. $\eta\chi\epsilon\iota$ ἡ ἡμέρα αὕτη. σὺ τί λέλεχας; πολλὰ καλὰ $\epsilon\lambda\epsilon\gamma\epsilon\nu$
 αὐτοῖς. θάνατον $\eta\gamma\epsilon$ πόλεμος. τοὺς λύκους διώξομεν. τὸν μὲν
 πόλεμον διώκετε, τὴν δὲ εἰρήνην οὐ. $\epsilon\delta\acute{\iota}\omega\chi\alpha$ τὸν δούλον τὸν κακόν.
 $\epsilon\phi\upsilon\gamma\omicron\nu$ οἱ κακοί. $\alpha\nu\epsilon\phi\epsilon\chi\epsilon$ μου τοὺς $\delta\phi\theta\alpha\lambda\mu\acute{o}\varsigma$. ὁ ἄγγελος τοῦ
 κυρίου $\eta\nu\omicron\iota\epsilon$ τὰς θυρὰς τῆς φυλακῆς.

Give the derivation of Lexicon, Ped-agogue ($\pi\alpha\iota\delta\acute{\iota}\omicron\nu$), Dem-agogue ($\delta\eta\mu\omicron\varsigma$, *common people*), Syn-agogue ($\sigma\acute{\upsilon}\nu$, *together*), Strat-agem.

XXXV.

IMPERATIVE MOOD.

CONJUNCTIVE MOOD.

PRESENT.	PRESENT.
<p>S. λύ-ε, <i>loose</i> thou λυ-έτω, let him <i>loose</i> Pl. λύ-ετε, <i>loose</i> ye λυ-έτωσαν } let them <i>loose</i> or -όντων } D. λύ-ετον, <i>loose</i> ye (two) λυ-έτων, let them <i>loose</i></p>	<p>S. λύ-ω, I may λύ-ης, thou mayst λύ-η, he may Pl. λύ-ωμεν, we may λύ-ητε, ye may λύ-ωσι, they may [may D. λύ-ητον, ye or they (two)]</p>
FIRST AORIST.	FIRST AORIST.
<p>S. λῦ-σον, <i>loose</i> thou λυ-σάτω, let him <i>loose</i> Pl. λύ-σατε, <i>loose</i> ye λυ-σάτωσαν } let them or -σάντων } <i>loose</i> D. λύ-σάτον, <i>loose</i> ye (two) λυ-σάτων, let them <i>loose</i></p>	<p>S. λύ-σω, I may λύ-σης, thou mayst λύ-η, he may Pl. λύ-σωμεν, we may λύ-σητε, ye may λύ-ωσι, they may D. λύ-σητον, ye or they (two) may</p>
PERFECT (rarely used).	PERFECT (rarely used).
<p>S. λείλυ-κε, do thou λείλυ-κέτω, let him Pl. λείλυ-κετε, do ye λείλυ-κέτωσαν } let or -κόντων } them D. λείλυ-κετον, do ye (two) λείλυ-κέτων, let them</p>	<p>S. λελύ-κω, I may λελύ-κης, thou mayst λελύ-κη, he may Pl. λελύ-κωμεν, we may λελύ-κητε, ye may λελύ-κωσι, they may D. λελύ-κητον, ye or they (two) may</p>

The Second Aorist Imperative and Conjunctive have the same Tense-endings as the Present.

NOTE.—The Augment is used only in the Indicative.

Some Moods of the Aorist have the same English as the Present; but it must be remembered that the Greek Aorist denotes a *single definite* or *completed* action, while the Present speaks of the action as *indefinite*, or *continuing*.

Go through the Tenses of the Imperative and Conjunctive of *κελεύω*, *τύπτω*, *γράφω*, and *λέγω*.

XXXVI.

IMPERATIVE MOOD.

εἶδον, *I saw* (Present not used), Imper. *ἴδε*, Conj. *ἰδῶ*, Infin. *ἰδεῖν*, *see*.

εἶπον, *I said* (Present not used), Imper. *εἰπέ*, &c.

πότε, *when?* *μή* (with Conjunctive or Imperative), *not*.

NOTE.—*μή* at the beginning of an Interrogative sentence merely suggests the answer *No*, and is not translated.

κεφαλὴν τρέπε. ταῦτα λεξάτω. πόλεμον παύσατε, φίλοι. βλέψον εἰς ἡμᾶς. ταῦτα εἰς βιβλίον γράψατε. κόπτετε τὴν θύραν. λέγε μοι, σὺ πρῶτος εἰ; πέμπετε αὐτὸν εἰς τὸν οἶκον τοῦ ἀδελφοῦ μου. λέξον μοι ἃ εἶδες. μὴ λεγέτω τοῦτο. μὴ σὺ τοῦτο κέκολφας; ὃ βλέπεις γράψον εἰς βιβλίον. λύσατε τὸν ὄνον καὶ ἄξατέ μοι. φευγέτωσαν εἰς τὴν γῆν ταύτην. εἰπὲ ἡμῖν, πότε ταῦτα ἔστα; θύσατε τὸ ἀρνίον. ἴδε τὸν τόπον.

XXXVII.

CONJUNCTIVE MOOD.

ἂν with the Conjunctive indicates *possibility*, but is not translatable; εἰ, with Indicative, *if*; εἰ ἂν, with Conjunctive, *if*; ἵνα, *so that, in order that*; ἵνα μὴ, *lest*; ὅταν (ὅτε ἂν), *when*; πῶς, *how*; ὅτι, *that*.

οἶδα (Perf.), *I know*; ᾔδειν (Plup.), *I knew*.

(S. οἶδα, οἶσθα, οἶδε; Pl. ἴσμεν, ἴστε, ἴσασι; D. ἴστων.)

Pres. ἀκού-ω, (Fut.) ἀκούσομαι or ἀκούσω, (Perf.) ἀκήκοα or ἤκουνα, *I hear* (commonly with Genitive).

NOTE.—μή, with the Aorist of the Conjunctive forbids some particular action.

μὴ κλέπτε. μὴ κλέψῃς τοῦτο. λέγε ἵνα ἀκούσω. τὸν ἄργυρον κρύπτουσιν, ἵνα μὴ τις κλέψῃ. φεύγομεν ὅπως ἂν διώκητε. εἰ ἂν τι ἔχῃ, δώσει. ταῦτα λάβεχα ὑμῖν ἵνα εἰρήνην ἔχητε. κελεύω σε ἵνα πέμψῃς εἰς τὸν οἶκον τοῦ ἀδελφοῦ μου. ἤκω ἵνα ἴδω. ἤξει ἵνα κλέψῃ. ὅταν διώκωσιν ὑμᾶς, μὴ φεύγετε. οὐκ οἶδα τί λέγεις. ὃ ἀκηκόαμεν, τοῦτο λέγομεν. βλέπετε πῶς ἀκούετε. οἶδα ὅτι ἤκουσας ἡμῶν. ἴδε, οὗτοι ἴσασιν ἃ εἶπον ἐγώ.

XXXVIII.

OPTATIVE MOOD.

PRESENT.	FIRST AORIST.
<p>S. λύ-οιμι, I might λύ-οις, thou mightst λύ-οι, he might Pl. λύ-οιμεν, we might λύ-οιτε, ye might λύ-οιεν, they might D. λυ-οίτην, ye or they (two) might</p>	<p>S. λύ-σαιμι, I might λύ-σαις, thou mightst λύ-σαι, he might Pl. λύ-σαιμεν, we might λύ-σαιτε, ye might λύ-σαιεν, they might D. λυ-σαίτην, ye or they (two) might</p>
<p>FUTURE.</p> <p>S. λύ-σοιμι, I might λύ-σοις, thou mightst λύ-σοι, he might Pl. λύ-σοιμεν, we might λύ-σοιτε, ye might λύ-σοιεν, they might D. λυ-σοίτην, ye or they (two) might</p>	<p>PERFECT (rarely used).</p> <p>S. λελύ-κοιμι, I might λελύ-κοις, thou mightst λελύ-κοι, he might Pl. λελύ-κοιμεν, we might λελύ-κοιτε, ye might λελύ-κοιεν, they might D. λελυ-κοίτην, ye or they (two) might</p>

The Tense-endings of the Second Aorist are like the Present.

The Optative sometimes expresses a wish, *may I loose*.

INFINITIVE MOOD.

Present	λύ-ειν, to loose
Future	λύ-σειν, to be about to loose
First Aorist	λῦ-σαι, to loose
Perfect	λελυ-κέναι, to have loosed

The Infinitive with the Neuter Article is used as a Substantive, το λύειν, *the loosing*; τοῦ λύειν, *of loosing*; ἐν τῷ λύειν, *in loosing*, or *while (he was) loosing*.

MOODS OF THE PRESENT OF εἰμί.

IMPERATIVE	CONJUNCTIVE
S. ἴσθι, <i>be thou</i> ἔστω, <i>let him be</i>	S. ὦ, <i>I may be</i> ᾗς, <i>thou mayst be</i>
Pl. ἔστε, <i>be ye</i> ἔστωσαν } <i>let them be</i> or ἔστων, }	ᾗ, <i>he may be</i> Pl. ὦμεν, <i>we may be</i> ᾗτε, <i>ye may be</i>
D. ἔστον, <i>be ye (two)</i> ἔστων, <i>let them be</i>	ὦσι, <i>they may be</i> D. ᾗτον, <i>ye or they (two) may be</i>

OPTATIVE
S. εἴην, <i>I might be</i> εἴης, <i>thou mightst be</i> εἴη, <i>he might be</i>
Pl. εἴημεν, <i>we might be</i> εἴητε, <i>ye might be</i> εἴησαν or εἴεν, <i>they might be</i>
D. εἴητην, <i>ye or they (two) might be</i>

XXXIX.

κ.
ἀξι-ος

ρ.
ἀξι-α

κ.
ἀξι-ον (with Gen.), *worthy*

ὅς ἐάν, &c., *whoever, whatever* ; οὖν, *therefore, then* ; δεῖ, (*one*) *must, it is necessary* ; πάλιν, *again* ; ἕως, *until*.

RULE 17.—The latter of two Verbs is put in the Infinitive Mood.

RULE 18.—The Subject of an Infinitive is put in the Accusative ; as, δεῖ σε ἀκούειν, *it is necessary that you (Acc.) should-hear (Inf.)*, or *you must hear*.

RULE 19.—After ἵνα, ὅπως, &c., the Conjunctive follows the Primary tenses, the Optative the Historic tenses.

κέλευσον τὸν δούλον ἄρτου ἄγειν. οὐ καλὸν ἐστι φεύγειν. οὐ δεῖ σε ταῦτα λέγειν. τὸν φίλον μὴ τύπτε, κακὸν γάρ ἐστι φίλον τύπτειν. ἤκομεν οὖν ἀκοῦσαι τοὺς λόγους σου. δεῖ ὑμᾶς τοῦτο γράψαι. ἄξιός ἐστι ἀνοῖξαι τὸ βιβλίον. πολλοὶ ἐπίστανται αὐτῷ ἐν τῷ ἀκούειν αὐτοῦ καὶ βλέπειν τὰ σημεῖα ἃ ἐποίησεν. ἤκω ἵνα τὴν ἀγγελίαν ἀκούω. ἤδειν ὅτι ἤξοις. ἔστω οὗτος ὑμῶν δοῦλος. ἴσθι ἐκαὶ ἕως ἂν εἴπω σοί. ὃ ἐάν ᾗ δίκαιον, δώσει ὑμῖν.

XL.

φιλέω or φιλῶ, I love.

INDICATIVE, PRESENT	IMPERFECT
S. φιλ-έω, -ῶ φιλ-έεις, -εῖς φιλ-έει, -εῖ Pl. φιλ-έομεν, -οὔμεν φιλ-έετε, -εῖτε φιλ-έουσι, -οὔσι D. φιλ-έετον, -εῖτον	S. ἐ-φιλ-εον, -ουν ἐ-φίλ-εες, -εις ἐ-φίλ-εε, -ει Pl. ἐ-φιλ-έομεν, -οὔμεν ἐ-φιλ-έετε, -εῖτε ἐ-φίλ-εον, -ουν D. ἐ-φιλ-εέτην, -εῖτην
IMPERATIVE, PRES.	CONJUNCTIVE, PRES.
S. φίλ-εε, -ει φιλ-εέτω, -εῖτω Pl. φιλ-έετε, -εῖτε φιλ-εέτωσαν, -εῖτωσαν } or -εόντων, -ούντων } D. φιλ-έετον, -εῖτον φιλ-εέτων, -εῖτων	S. φιλ-έω, -ῶ φιλ-έης, -ῆς φιλ-έῃ, -ῇ Pl. φιλ-έωμεν, -ῶμεν φιλ-έῃτε, -ῇτε φιλ-έωσι, -ῶσι D. φιλ-έῃτον, -ῇτον
OPTATIVE, PRES.	INFINITIVE, PRES.
S. φιλ-έοιμι, -οῖμι φιλ-έοις, -οῖς φιλ-έοι, -οῖ Pl. φιλ-έοιμεν, -οῖμεν φιλ-έοιτε, -οῖτε φιλ-έοιεν, -οῖεν D. φιλ-εοίτην, -οίτην	φιλ-έειν, -εῖν
	PARTICIPLE, PRES.
	φιλ-έων, -ῶν

Rule for Contractions: εε becomes ει, and εο becomes ου; ε is dropped before a long vowel or diphthong.

NOTE.—The other tenses of the Verb are not contracted.

XLI.

Most Verbs in -έω make the Future in -ήσω; Perfect in -ηκα.

PRESENT.	FUTURE.	PERFECT.
φιλέω	φιλήσω	πεφίληκα, <i>I love (as a friend)</i>
μισέω	μισήσω	μεμίσηκα, <i>I hate</i>
λαλέω	λαλήσω	λελάληκα, <i>I talk, say</i>
ποιέω	ποιήσω	πεποίηκα, <i>I make, do</i>
ζητέω	ζητήσω	έζητηκα, <i>I seek, look for</i>
θέλω (or ἐθέλω)	θελήσω (or ἐθελήσω)	τεθέληκα, <i>I wish, desire</i>

ὅσος, -η, -ον, *whosoever, whatsoever, as many as*; οὕτω or οὕτως, *thus, so*; οἶδατε=ἴστε, *from οἶδα (37)*.

φιλεῖς με; αὐτὸν ἐμίσουν. ὁ ἀδελφὸς φιλεῖ τὴν ἀδελφήν. τί ἐζητεῖτε; οἶδα ὅτι με ζητεῖτε. ποιήσον ἀγαθόν, ζητήσον εἰρήνην καὶ δώξον αὐτήν. εἰ ταῦτα οἶδατε, μακάριοι ἔστε ἂν ποιήτε αὐτά. ἐγὼ ποιήσω ἂν δεῖ με ποιήσειν. πολὺ λαλεῖν οὐκ ἀγαθόν ἐστι. τί ζητεῖτε ποιεῖν; ἐζήτουν αὐτῷ λαλήσαι. τούτους μὲν φιλοῦμεν, τούτους δὲ οὐ. μὴ ποιήσης τοῦτο. τί πεποίηκασιν; ἤκουσεν αὐτὸν πεποιηκέναι τοῦτο. τί θέλεις ποιήσω σοι; ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς.

Give the derivation of Phil-anthropy, Mis-anthropy, Poet.

XLII.

PRESENT.	FUTURE.	PERFECT.
φωνέω	φωνήσω	πεφώνηκα, <i>I call, sound</i>
ἀδικέω	ἀδικήσω	ἠδίκηκα, <i>I wrong, injure</i> [<i>conquer</i>]
κρατέω (with Gen.)	κρατήσω	κεκράτηκα, <i>I lay hold of, hold fast,</i>
πολεμέω	πολεμήσω	πεπολέμηκα, <i>I make war</i>
αἰρέω	αἰρήσω	ἤρηκα, <i>I take, seize, choose</i>
δέω	δήσω	δέδεκα (or δέδηκα), <i>I bind, fasten</i>
πωλέω	πωλήσω	<i>I sell</i>
σκοπέω	σκοπήσω	<i>I view, observe, mark</i>

πολέμ-ιος, *ία, ιων, warlike* (ὁ πολέμιος, *the enemy*); πλησίον (*adv.*), *near*, (ὁ πλησίον, *the neighbour*).

τί ζητεῖς πολεμεῖν; οὐ φιλῶ πολεμεῖν. τὸν πόλεμον μεμίσηκα, τὴν δὲ εἰρήνην πεφίληκα. ζητήσεις οὖν εἰρήνην ποιεῖν. οἱ πολέμιοι ἤρουν ὅπλα. τίς με φωνεῖ; αὐτὸν ἐφώνησεν. ἡμεῖς σε ἐζητήκμεν. τί ἀδικεῖτε τὸν πλησίον ὑμῶν; ὁ κύριος τὸν δοῦλον δέει. ὁ θεὸς σε σκοπεῖ, πλησίον γάρ ἐστιν. ἐζήτησεν αὐτὸν εἶδεν, τίς ἐστιν. οὐκ ἐκρατήσατέ μου. κράτει ὃ ἔχεις. βιβλία ἐπῶλουν πρὸς τοὺς σοφοὺς. τὰ ἄστρα σκοποῦμεν. ἐζήτουν αὐτοῦ κρατῆσαι. ὁ ἐχθρος φεύγει ἵνα μὴ κρατήσωσιν αὐτοῦ.

Give the derivation of Biblio-polist, Mono-poly, Scope, Helio-scope, Seleno-scope, Micro-scope, Tele-scope (τῆλε, *far off*), Kal-eido-scope (εἶδος, *form, shape*).

XLIII.

τιμᾶω or τιμῶ, *I honour.*

INDICATIVE, PRES.	IMPERFECT
S. τιμ-ᾶω, -ῶ τιμ-άεις, -ᾶς τιμ-άει, -ᾶ Pl. τιμ-άομεν, -ῶμεν τιμ-άετε, -ᾶτε τιμ-άουσι, -ῶσι D. τιμ-άετον, -ᾶτον	S. ἐ-τιμ-αον, -ων ἐ-τιμ-αες, -ας ἐ-τιμ-αε, -α Pl. ἐ-τιμ-άομεν, -ῶμεν ἐ-τιμ-άετε, -ᾶτε ἐ-τιμ-αον, -ων D. ἐ-τιμ-αέτην, -άτην
IMPERATIVE, PRES.	CONJUNCTIVE, PRES.
S. τιμ-αε, -α τιμ-αέτω -άτω Pl. τιμ-άετε, -ᾶτε τιμ-αέτωσαν, -άτωσαν } or -αόντων, -όντων } D. τιμ-άετον, -ᾶτον τιμ-άετων, -άτων	S. τιμ-άω, -ῶ τιμ-άῃς, -ᾶς τιμ-άῃ, -ᾶ Pl. τιμ-άωμεν, -ῶμεν τιμ-άῃτε, -ᾶτε τιμ-άωσι, -ῶσι D. τιμ-άῃτον, -ᾶτον
OPTATIVE, PRES.	INFINITIVE PRES.
S. τιμ-άοιμι, -ῶμι τιμ-άοις, -ῶς τιμ-άοι, -ῶ Pl. τιμ-άοιμεν, -ῶμεν τιμ-άοιτε, -ῶτε τιμ-άοιεν, -ῶεν D. τιμ-αοίτην, -ώτην	τιμ-άειν, -ᾶν
	PARTICIPLE, PRES.
	τιμ-άων, -ῶν

Rule for Contractions: α before an ε-sound becomes $\bar{\alpha}$; α before an ο-sound becomes ω, and ι becomes subscript.

XLIV.

Verbs in -άω generally make the Fut. in -ήσω; Perf. in -ηκα.

PRESENT.	FUTURE.	PERFECT.
τιμᾶω	τιμήσω	τετίμηκα, <i>I honour</i>
διψᾶω	διψήσω	δεδίψηκα, <i>I thirst</i>
γεννᾶω	γεννήσω	γεγέννηκα, <i>I beget, generate</i>
ἀγαπᾶω	ἀγαπήσω	ἠγάπηκα, <i>I love, esteem</i>
ἔρωτᾶω	ἔρωτήσω	ἠρώτηκα, <i>I ask</i>
πλανᾶω	πλανήσω	<i>I deceive, cause to wander</i>
ζάω (ζῶ, ζῆς, ζῆ)	ζήσομαι	ἔζηκα, <i>I live (Pres. Inf. ζῆν)</i>

σεαυτ-όν, -ήν (as εαυτόν, 24), *thyself*; μή (for ἵνα μή), *lest*.

διψῶ. τιμᾶς. ἀγαπᾶ. ζῶμεν. ἐρωτᾶτε. πλανῶσιν. ὁ υἱός σου ζῇ. ἡμεῖς τὸν θεὸν ἀγαπῶμεν. ἀγαπᾶς με; σὺ οἶδας ὅτι φιλῶ σε. τί με τοῦτο ἐρωτᾶτε; πολλὰ ἠρώτων. οἱ νεκροὶ ζήσουσι. κακὸν οὐ τιμῶμεν. τίμα τὸν θεὸν τὸν μέγαν. τί ὑμεῖς με πλανᾶτε; γεννήσει υἱόν. τὸν ἄγγελον τετίμηκατε. ἐδίψησεν ἡ ψυχὴ μου πρὸς τὸν θεόν. ἤθελον αὐτὸν ἐρωτᾶν. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. βλέπετε μή τις ὑμᾶς πλανήσῃ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν.

Give the derivation of Planet, Generate.

XLV.

σκηνώ or σκηνώ, *I lodge.*

INDICATIVE, PRES.	IMPERFECT
S. σκην-όω, -ῶ σκην-όεις, -οῖς σκην-όει, -οῖ Pl. σκην-όομεν, -οῦμεν σκην-όετε, -οὔτε σκην-όουσιν, -οῦσιν D. σκην-όετον, -οὔτον	S. ἐ-σκήν-οον, -οον ἐ-σκήν-οες, -οους ἐ-σκήν-οε, -ου Pl. ἐ-σκήν-όομεν, -οῦμεν ἐ-σκήν-όετε, -οὔτε ἐ-σκήν-οον, -οον D. ἐ-σκήν-οέτην, οὔτην
IMPERATIVE, PRES.	CONJUNCTIVE, PRES.
S. σκήν-οε, -ου σκην-οέτω, -ούτω Pl. σκην-όετε, -οὔτε σκην-οέτωσαν, -ούτωσαν or -οόντων, -ούντων D. σκην-όετον, -οὔτον σκην-οέτων, -οὔτων	S. σκην-όω, -ῶ σκην-όης, -οῖς σκην-όῃ, -οῖ Pl. σκην-όωμεν, -ῶμεν σκην-όῃτε, -ῶτε σκην-όωσιν, -ῶσιν D. σκην-όῃτον, -ῶτον
OPTATIVE, PRES.	INFINITIVE, PRES.
S. σκην-όοιμι, -οῖμι σκην-όοις, -οῖς σκην-όοι, -οῖ Pl. σκην-όοιμεν, -οῖμεν σκην-όοιτε, -οῖτε σκην-όοιεν, -οῖεν D. σκην-οοίτην, -οίτην	σκην-όειν, -οῦν PARTICIPLE, PRES. σκην-όων, -ῶν

Rule for Contractions: οε, οο, οου, become ου; οη, οω become ω; οη, οει, οοι, become οι (but οει becomes ου in the Infinitive).

Contract in the same way ζηλ-ώω, *I emulate*; κοιν-ώω, *I impart, pollute*; δουλ-ώω, *I enslave*.

XLVI.

Verbs in -σσω or -ττω (chiefly Gutturals).

PRESENT.		FUTURE. PERFECT.	2 AORIST.	
τάσσω or -ττω		τάξω τέτᾱχα		[draw up <i>I order, arrange,</i>
πράσσω „ -ττω		πράξω πέπρᾱχα		<i>I make, do</i>
κηρύσσω „ -ττω		κηρύξω κεκήρῡχα		<i>I proclaim, announce</i>
φυλάσσω „ -ττω		φυλάξω πεφύλᾱχα		<i>I guard, watch</i>
ὀρύσσω „ -ττω		ὀρύξω ὄρωρῡχα ὥρῡγον,		<i>I dig</i>
πλήσσω „ -ττω		πλήξω πέπληγα ἐπέπληγον,		<i>I strike, wound</i>

άν, with the Indicative, is conditional; ἔλυσα άν, *I would have loosed*.

οἱ ἐχθροὶ μέγαν στρατὸν τάσσουσι. τίς εἰς πόλεμον τὸν στρατὸν ἔταξε; τί πράσσεις; τί τοῦτο πεπράχασι; τοῦτο ἐπεπράχρισαν. οὐκ ὃ θέλω πράσσω, ἀλλὰ ὃ μισῶ τοῦτο ποιῶ. ὁ ἄνθρωπος, ὃν ἔπληξαν οἱ πολέμιοι, νεκρὸς ἐστι. κήρυξον τὸν λόγον. κελεύω σε τοῦτο πράττειν. μὴ τοῦτο πράξεις. ὁ δούλος ὥρυξε γῆν καὶ ἔκρυψε τὸ τάλαντον τοῦ κυρίου αὐτοῦ. τοῦτο ἔπραξε. τοῦτο ἂν ἔπραξεν. εἰ ἐκέλευσας, ἔπραξα ἂν. σὲ φυλάττοι ὁ θεός.

Give the derivation of Practice, Practical, Tact, Tactics, Phylactery.

XLVII.

DENTAL VERBS (*T-sounds*).

Verbs in -τω, -δω, -θω, -ζω, make the Fut. in -σω ; Perf. in -κα.

Most Verbs in -ζω belong to the T-sounds, a few to the K-sounds.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.	
πείθω	πείσω	πέπεικα	ἔπιθον	<i>I persuade</i>
ἀρπάζω	ἀρπάσω	ἤρπακα		<i>I carry off, plunder</i>
θαυμάζω	θαυμάσω	τεθαύμακα		<i>I admire, wonder at</i>
ἐτοιμάζω	ἐτοιμάσω	ἡτοίμακα		<i>I make ready, prepare</i>
γυμνάζω	γυμνάσω	γεγύμνακα		<i>I exercise</i> [<i>gard</i>]
νομίζω	νομίσω	νενόμικα		<i>I think, believe in, re-</i>
σώζω	σώσω	σέσωκα		<i>I save</i>
σχίζω	σχίσω			<i>I tear, divide</i>

αἰσχρ-ός, -ά, -όν, *base, disgraceful*; ὁδός (fem.), *way, road*; ναός (m.), *temple*; μηδέ, *neither, nor*; ἤδη, *already*.

ὁ λύκος τὸ ἀρνίον ἀρπάζει. τὰ ὄπλα ἤρπαζεν ὁ ἐχθρός. τὸν ναὸν ἐθαυμάσατε; τὸν θεὸν νομίζομεν. ὁ ὄνος τὴν τῆς λύρας φωνὴν ἐθαύμαζε. τὴν τοῦ εἰδώλου κεφαλὴν ἤρπασαν. ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα. γύμναζε σεαυτόν. ἐτοιμάσατε τὴν ὁδὸν τοῦ κυρίου. κέλευσον τὸν δοῦλον τὸ δεῖπνον ἐτοιμάζειν. δέομεν τοὺς κακοὺς ἵνα μὴ ἀρπάξωσι τὸν χρυσόν. τίς με σώσει; ἦκω σε σώσειν. ζητεῖ φίλος φίλον σώσαι. ἂ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε καὶ μηδὲ λέγειν εἶναι καλόν. μὴ σχίσωμεν τὸ ἱμάτιον. ἔπεισαν αὐτοὺς ἵνα τὸ ἱμάτιον σχίσαιεν.

Give the derivation of Gymnastic, Gymnasium, Harpy, Schism, *Boissoria*.

XLVIII.

LIQUID VERBS (λ, μ, ν, ρ-sounds).

Verbs in λ, μ, ν, ρ make the Future in -ῶ instead of -σω, and drop the second vowel or consonant from the penult (or last syllable but one).

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
κτείνω	κτενῶ	ἔκτακα	ἔκτανον, <i>I kill, slay</i>
φαίνω	φᾶνῶ	πέφαγκα	<i>I show</i>
φθείρω	φθερῶ	ἔφθαρκα	<i>I destroy, corrupt</i>
σπείρω	σπερῶ	ἔσπαρκα	<i>I sow (seed)</i>
αἴρω	ἀρῶ	ἤρκα	<i>I lift, take up or away</i>
ἐγείρω	ἐγερῶ	ἐγήγερκα	<i>I awaken, raise up</i>

The Future tense-endings of Liquid Verbs are like the Contracted form of φιλέω.

In the First Aorist the penult of the Future is lengthened by changing α into η, as Fut. φανῶ, 1 Aor. ἔφῃνα; ε into ει, as Fut. σπερῶ, 1 Aor. ἔσπειρα.

τίς μοι τὴν ὁδὸν εἰς τὴν κόμην φανεῖ; τι τοῦτον ἔκτανες; οὐ κτενῶ σε. ἐμὲ κτείνειν θέλετε; ἔσπειρεν ἐν τῇ γῇ ταύτῃ. ἡμεῖς τὴν γῆν ἐσπείραμεν. σπείρατε τὴν γῆν. οὐκ ἔστι γῆ πολλή ἐν τούτῳ τόπῳ. ὁ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. τί με ἐγείρεις; σὲ οὐκ ἐγερούμεν. ἦραν οὖν τὸν λίθον. φεύγομεν ἵνα μὴ κτείνωσιν ἡμᾶς. οἱ πολέμιοι οἴκους πολλοὺς ἐφθειραν. εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός.

Give the derivation of Phantom, Epi-phany, Dia-phanie (διά, through).

XLIX.

PRESENT.	FUTURE.	PRESENT.	2 AORIST.
βάλλω	βᾶλῶ	βέβληκα	ἔβαλον, <i>I throw, cast</i>
στέλλω	στελῶ	ἔσταλκα	<i>I send, prepare</i>
ψάλλω	ψᾶλῶ	ἔψαλκα	<i>I sing</i>
κλίνω	κλινῶ	κέκλικα	<i>I bend, decline, lay</i>
κρίνω	κρινῶ	κέκρικα	<i>I judge, govern</i> [<i>firm</i>]
μένω	μενῶ	μεμένηκα	<i>I stay, wait for, remain</i>
τέμνω	τεμῶ	τέτμηκα	ἔταμον, <i>I cut (asunder), divide</i>

φημί, *I say*, 2 Aor. ἔφην; μετά, μεθ', *with* (with Gen.).

ἔψηλα. ἔστειλας. ἔμειναν. τὸν δοῦλον, ὃς τὸν χρυσὸν ἔκλεψεν, εἰς φυλακὴν βεβλήκαμεν. τίς αὐτὸν εἰς φυλακὴν ἔβαλε; τὸν λίθον μὴ βάλλης· τὴν γὰρ κεφαλὴν μου τέτμηκας. τὴν σφαῖραν βαλλέτω τὸ παιδίον. ἐκέλευσα τὸ παιδίον τὴν σφαῖραν βάλλειν. εἰς μάχην σε στέλλω. οὗτος ὁ κύριος τὸν στρατὸν στείλει. τί ὧδε μένεις; μένον μεθ' ἡμῶν, ὅτι κέκλικεν ἡ ἡμέρα. ὁ πτωχὸς οὗτος οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. τί οὐ κρίνετε τὸ δίκαιον; κρίνατε ὑμεῖς δ' φημί.

Give the derivation of Ball, Psalm.

L.

COGNATE TENSES IN THE ACTIVE VOICE.

	INDIC.	CONJUNCT.	OPTAT.	IMPER.	INFIN.	PART.
Pres.	—ω	—ω	—οιμι	—ε	—ειν	—ων
Imperf.	ῥ—ον					
Future	—ω		—οιμι		—ειν	—ων
1 Aor.	ῥ—α	—ω	—αιμι	—ον	—αι	—ας
Perf.	—α	—ω	—οιμι	—ε	—έναι	—ώς
Pluperf.	ῥ—ειν					
2 Aor.	ῥ—ον	—ω	—οιμι	—ε	—ειν	—ων

Write out, in the above form, the Moods and Tenses of *τύπτω*, *λέγω*, *ἄγω*, *βάλλω*, *ἀρπάζω*, *αἶρω*, *τάσσω*, *ποιέω*, *διψάω*, *ζηλώω*.

LI.

PREPOSITIONS.

The *primary meanings* (in *Roman type*) should be carefully remembered. When any other words are substituted to suit the English idiom, the *force* of the Greek Preposition must not be destroyed.

1. Prepositions which take one Case only.

ACCUSATIVE.	GENITIVE.	DATIVE.
ἀνά, up, up through	ἀντί (ἀνθ'), against, instead of, for	ἐν, in, among
εἰς (εἰς), into, to	ἀπό (ἀφ'), from, of (forth)	σύν (ξύν), with, together
	ἐκ (ἐξ), out of, from, after	with
	πρό, before, for	

Prepositions are prefixed to Verbs to give them a particular force or direction; thus from πέμπω, *I send*, are formed the Compound Verbs εἰς-πέμπω, *I send into*; ἐκ-πέμπω, *I send out*; ἀπο-πέμπω, *I send away*.

NOTE 1.—The Augment is placed *between* the Preposition and the simple Verb; as, εἰς-πέμπω, Imp. εἰς-έπεμπον; and if the Preposition ends with a Vowel, that Vowel is generally dropped; as, ἀπο-πέμπω, Imp. ἀπ-έπεμπον.

NOTE 2.—ἐκ becomes ἐξ before the Augment; as, ἐκ-πέμπω, Imp. ἐξ-έπεμπον; ἐν and σύν are written ἐμ- and συμ-, when prefixed to π, β, φ, μ, ψ.

ἐκ-κόπτω, *I cut off*; ἐκ-βάλλω, *I cast out*; ἐμ-βάλλω, *I cast in*; ἀπο-λύω, *I disengage, release*; ἀπο-στέλλω, *I send forth*; ἀπο-κτείνω, *I kill*; ἀνα-βλέπω, *I look up*.

Write out the Cognate Tenses of the above verbs.

LII.

θλ-ος, -η, -ον, *whole*; θάλασσ-α (f.), *sea*.

ἡ σοφία ἐκ τοῦ θεοῦ ἐστίν. ἀγαπήσεις κυριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου. ἄρατε ἀπ' αὐτοῦ τὸ τάλαντον. ἀντὶ πολέμου εἰρήνην ἔξουσιν. ἀνὰ πεδίον ἐδίωξε τοὺς πολεμίους. ὁ ἄγγελος πρὸ τῆς θύρας ἐστίν. οὐκ ἔστιν οὗτος ὃν ζητοῦσιν ἀποκτείνειν; οὗτος σὺν αὐτῷ ἦν. ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον. ἐμβάλλεσθε με εἰς τὴν θάλασσαν. ἀποστελὼ τὸν ἄγγελον. ἀπέστειλε δούλον. ἀπολύσον τοὺς δούλους. ἀπέλυσαν αὐτούς. ἔκκοψον τὸ δένδρον. ἀνέβλεψεν εἰς τὸν οὐρανόν.

Give the derivation of Ana-lyse (λύω), Ana-tomy (τέμνω), the prefix Anti- in Anti-christ, Anti-slavery, &c., Apostle, Ec-centric (κέντρον), Ex-odus (ὁδός), Pro-logue, Pro-blem (βάλλω), Pro-phet (φημί), Syn-agogue (ἄγω), Syn-tax (τάσσω).

LIII.

2. Prepositions which take two Cases—the Accusative and Genitive.

ACCUSATIVE.	GENITIVE.
διά (δι'), through, on account of	Through, by means of
κατά (καθ'), down through, according to	Down from, against
μετά (μεθ'), after, for	With, among
ὑπέρ, over, above, beyond, more than	Above, over, in behalf of, for

κατα-λύω, *I throw down, destroy*; δια-λύω, *I separate, dissolve*; κατα-κρίνω, *I condemn*.

διὰ τοῦτο ἔπεμψα ὑμῖν. διὰ τῆς θύρας ἔφυγεν ὁ ἄγγελος. δεῖ σε κατὰ νόμον κρίνειν. ὅς οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. οὐκ ἔστι δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. μετὰ ταῦτα ἤκουσα φωνῆς μεγάλης. ἦν ὁ θεὸς μετ' αὐτοῦ. σύ με ἀγαπᾷς διὰ τὸν λόγον, ὃν ἐλάλησά σοι. καταλύσω τὸν οἶκον. οἱ πολέμιοι κατέλυσαν τὸν ναόν. ἡ ὄργη διέλυσεν τοὺς φίλους. τίς σε κατέκρινεν; ἐγὼ σε οὐ κατακρίνω.

Give the derivation of Dia-meter, Cata-ract (ράσσω, *I dash*), Cata-pult (πάλλω, *I hurl*), Cath-olic (ἔλος), Cata-strophe (στρέφω, *I turn*), the prefix *Hyper-* in *Hyper-critical*, &c.

LIV.

3. Prepositions which take three Cases—the Accusative, Genitive, and Dative.

ACCUSATIVE.	GENITIVE.	DATIVE.
ἀμφί, about, on both sides, near	Around, about, for	About, concerning
ἐπί (ἐφ'), upon, against, with a view to	Upon, towards, in presence of	Close upon, close by, at, depending on
παρά (παρ'), beside, to beside, contrary to	From beside, from, by	Close beside, with
περί, around, respecting	Concerning, for	Close round, concerning
πρός, to, towards, with reference to	On the side of, from, by	Close to, in addition to
ὑπό (ὑφ'), under, to beneath	From beneath, under, from, by	Close beneath, in subjection to

The Accusative after a Preposition generally indicates *motion to*, the Genitive *motion from*, and the Dative *juxtaposition* or *nearness*.

προσ-κόπτω, *I stumble at*; περι-πατέω, -ήσω, *I walk about*; ἐπι-βάλλω, *I cast or lay upon*.

ὁ θεὸς ἐν τῷ οὐρανῷ ἐστὶ, καὶ σὺ ἐπὶ τῆς γῆς. ἦραν λίθους ἕνα ἐπιβάλλωσιν ἐπ' αὐτόν. τί με παρὰ τὸν νόμον τύπτετε; παρ' αὐτοῦ δίκην ἔξω. παρ' αὐτῷ ἐμείναν. τί τοῦτο ἀκούω περὶ σοῦ; ὁ ἄγγελος ἐπὶ τῇ θύρᾳ ἐστίν. ὑπὸ νόμον οὐκ ἔσμεν. οἱ κροκόδειλοι ἀμφὶ τοῦ ποταμοῦ ζῶσι. πρὸς σὲ ἐπέμψαμεν. προσέκοψαν τῷ λίθῳ. περιεπάτησεν ἐπὶ τῆς θαλάσσης.

Give the derivation of Epi-taph, Eph-emeral, Peri-cranium, Perimeter, Par-allel (ἀλλήλους), Para-graph, Para-ble (βάλλω), Amphibious (βίος), Peri-patetic.

LV.

Μ.	Ρ.	Χ.
πονηρ-ός	πονηρ-ά	πονηρ-όν, <i>wicked, evil</i>
μέσ-ος	μέσ-η	μέσ-ον, <i>middle, midst of</i>
ἐμ-ός	ἐμ-ή	ἐμ-όν, <i>my, mine</i>
φιλόσοφ-ος, <i>philosopher</i>	ἀρετ-ή, <i>virtue</i>	ἄθλ-ον, <i>prize (of con-</i>
διδάσκαλ-ος, <i>teacher</i>	ἀγάπ-η, <i>love</i>	test)
καρπ-ός, <i>fruit</i>	εὐλογί-α, <i>praise, bless-</i>	ιερ-όν, <i>temple, sacred</i>
νῆσ-ος (f.), <i>island</i>	ing	place
	ιστορί-α, <i>research, his-</i>	εὐαγγέλι-ον, <i>good ti-</i>
	tory	dings, <i>gospel</i>

ἄπ-ειμι, *I am absent*; παρ-ειμι, *I am present* (like εἰμι).

Adverbs are formed from Adjectives by changing -ος to -ως; αἶ, καλ-ῶς, *beautifully, well*; δικαί-ως, *justly*; οὗτ-ως, *thus, so*.

ὁ θεὸς ἀγάπῃ ἐστί. μέινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. καλῶς ἔλεξας. κρίνατε δικαίως. πολλά ἐστὶ τὰ τῆς ἀρετῆς ἄθλα. δένδρον ἀγαθὸν οὐ ποιεῖ καρποὺς πονηροῦς. ἐκ τῆς νήσου ἔφυγον. κηρύξατε τὸ εὐαγγέλιον. ἡ εὐλογία τοῦ κυρίου ἐπὶ τὴν κεφαλὴν τοῦ δικαίου ἐστίν. ἄπεστι τὸ παιδίον. ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. ἦν ἐν τῷ ἱερῷ ἐν μέσῳ τῶν διδασκάλων. τί ἐποίησας οὕτως; ἔθαυμάζομεν τὴν τοῦ φιλοσόφου ιστορίαν.

Give the derivation of Philo-sopher, Eu-logy, Ev-angelist, History, Athletic, Poly-nesia, Meso-potamia.

LVI.

Μ.	Υ.	Ξ.
ἰδι-ος	ἰδί-α	ἴδι-ον, <i>own, private,</i>
ὀφθαλμ-ός, <i>eye</i>	δόξ-α, <i>glory, opinion</i>	ἐλαι-ον, <i>oil</i> [peculiar
λα-ός, <i>people</i> [ment	τέχν-η, <i>art</i>	σκάνδαλ-ον, <i>snare, trap</i>
κόσμ-ος, <i>world, orna-</i>	καθέδρ-α, <i>chair, seat</i>	
θησαυρ-ός, <i>treasure</i>	σκορί-α, <i>darkness</i>	
γάμ-ος, <i>marriage</i>		
οὐαί, <i>woe!</i> δός, <i>give</i> (thou)		

RULE 20.—The Dative is used to indicate the Instrument *With which*, and the Manner *In which*.

τὴν κεφαλὴν μου λίθῳ τέτμηκας. ὁ ἄγγελος μεγάλη φωνὴ ἐφώνησεν. ἐποίει σημεῖα μεγάλα ἐν τῷ λαῷ. τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; τί ἐν τῇ σκοτιᾷ περιπατεῖτε; θησαυρὸς μέγας ἐστὶν ἀγαθὸς φίλος. ὅπου ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. ἐν τῷ ἰδίῳ οἶκῳ ἔμεινε. τίς ἐν τῇ καθέδρᾳ ἐστὶ; καλέσατε αὐτοὺς εἰς τοὺς γάμους. οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων! ἡ πενία τὰς τέχνας ἐγείρει. δὸς δόξαν τῷ θεῷ.

Give the derivation of Cathedral, Laity, Dox-ology, Para-dox, Scandal, Technical, Poly-technic, Idiom, Ophthalmia, Ophthalmology, Mono-gamy, Poly-gamy, Cosmo-graphy.

LVII.

MASCULINES OF THE FIRST DECLENSION IN -ας, -ης.

<i>Singular.</i>	<i>Singular.</i>
N. κριτ- <i>ῆς</i> , a judge	N. ραμ ⁱ -ας, a steward
V. κριτ- <i>ᾶ</i> , O judge	V. ραμ ⁱ -ᾶ, O steward
A. κριτ- <i>ῆν</i> , a judge	A. ραμ ⁱ -αν, a steward
G. κριτ- <i>οῦ</i> , of a judge	G. ραμ ⁱ -ου, of a steward
D. κριτ- <i>ῆ</i> , to a judge	D. ραμ ⁱ -ε, to a steward

Plural and Dual like φωνή.

CONTRACTIONS OF THE SECOND DECLENSION.

<i>νοος</i> (m.), mind	<i>ὀστέον</i> (n.), bone	<i>εὖνοος</i> , well disposed
<i>Singular.</i>	<i>Singular.</i>	<i>Sing. M. and F. N.</i>
N. νόος, νοῦς	N.V.A. ὀστέον, ὀστοῦν	N. εὖν-ους εὖν-ουν
V. νόε, νοῦ	G. ὀστέου, ὀστοῦ	V. εὖν-ου εὖν-ουν
A. νόον, νοῦν	D. ὀστέφ, ὀστώ	A. εὖν-ουν
G. νόου, νοῦ		G. εὖν-ου
D. νόφ, νῶ		D. εὖν-ε
<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>
N.V. νόοι, νοῖ	N.V.A. ὀστέα, ὀστά	N.V. εὖν-οι εὖν-οα
A. νόους, νοῦς	G. ὀστέων, ὀστών	A. εὖν-ους εὖν-οα
G. νόων, νῶν	D. ὀστέοις, ὀστοῖς	G. εὖν-ων
D. νόοις, νοῖς		D. εὖν-οις
<i>Dual.</i>	<i>Dual.</i>	<i>Dual.</i>
N.V.A. νόω, νῶ	N.V.A. ὀστίω, ὀστώ	N.V.A. εὖν-ω
G.D. νόοιν, νοῖν	G.D. ὀστέοιν, ὀστοῖν	G.D. εὖν-οιν

Decline in the contracted form Ἰησοῦς, *Jesus*; πλόος, *voyage*; ῥόος, *stream*; κάνεον, *basket*; εὔρηος, -ον, *fair-flowing*.

LVIII.

Nouns Masculine ending in -της, -ιστης, commonly denote *the man who does, or is employed in, or versed in anything.*

κλέπτ-ης, *thief* (derived from κλέπτω, *I steal*).

δεσπότη-ης, *master, absolute ruler.*

μαθητ-ής, *pupil, disciple* (μανθάνω, *I learn*).

πολίτ-ης, *citizen* (πόλις, *city*).

ἐργάτ-ης, *workman, labourer* (ἔργον, *work*).

προφήτ-ης, *prophet, preacher* (πρό, *before*; φημί, *I say*).

σοφιστ-ής, *a teacher of rhetoric, &c., Sophist* (σοφίζω, *I instruct*).

νεανί-ας, *youth, young man* (νεός, *young*).

μισθ-ός, -οῦ (m.), *hire, wages, pay.*

ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. κάλεσον τοὺς ἐργάτας. οἱ κριταὶ παρὰ τὸν νόμον κεκρίκασι. δεῖ τοὺς πολίτας τοὺς νόμους φυλάττειν. οὗτοι οἱ ἄνθρωποι ὀρύσσουν καὶ σπείρουν· ἐργάται γῆς εἰσὶν. ὁ διδάσκαλος τῷ μαθητῇ βιβλίον δώσει. οἱ μαθηταὶ θαυμάζουσι τὴν τῶν φιλοσόφων σοφίαν. οἱ δεσπότηται κελευσάτωσαν. οὐκ ἤκουσαν τοὺς λόγους τοῦ σοφιστοῦ. ὁ θεὸς ἐλάλησεν ἡμῖν ἐν τοῖς προφήταις. ἀπέλυσε τὸν νεανίαν. βάλλετε τὸν κλέπτην εἰς φυλακὴν. νεανία, ἔχω τί σοι εἰπεῖν.

Give the derivation of Polite, Cosmo-polite, Critic, Despot, Prophet, Sophist, the Suffix -ist, as in Geolog-ist, &c.

LIX.

ναύτ-ης, *sailor* (ναῦς, *ship*).

ποιητ-ής, *doer, maker, poet* (one who *makes* poems, ποιέω, *I make*).

ψεύστ-ης, *liar* (ψεύδω, *I lie*).

στρατιώτ-ης, *soldier* (στράτος, *army*).

ὀφειλέτ-ης, *debtor* (ὀφείλω, *I owe*).

ὑποκριτ-ής, *a stage-actor*; hence, *one who acts a part, a hypocrite*.

ιδιώτ-ης (ἴδιος), *a private person*; *one of the common people*; hence, *an ignorant man, a simpleton*.

ὥσπερ, *just as, like as*; ὅτε (adv.), *when*.

οἱ ναῦται τὴν ἄγκυραν ἐκ τοῦ πλοίου βεβλήκασι. τίς ὑμῖν πιστεύσει; ψεύσται γάρ ἐστε. οἱ τῶν ψευστῶν λόγοι οὐ πιστοὶ εἰσι. τοῖς ψεύσταις οὐ πιστεύομεν. ὁ τῶν στρατιωτῶν ἀριθμὸς μέγας ἐστί. πόλεμον παύσατε, στρατιῶται. οἱ ἀρχαῖοι τοὺς ποιητὰς ἐτίμων. οἱ ποιηταὶ μύθους ἔγραψαν. ὁ ἐργάτης τῷ δεσπότην δουλεύει. οὐκ ἔσθ' ὥσπερ οἱ ὑποκριταί. ὁ ταμίας ἐκάλεσε τοὺς ὀφειλτάς. ὁ τοῦ πολλοῦ υἱὸς ιδιώτης ἐστί.

Give the derivation of Poet, Hypocrite, Idiot, Nautilus, Nautical.

LX.

The Genitive of Substantives is given to indicate the Declension.

Αἰγυπτί-ος, -α, -ον, *Egyptian*

Ἀλεξανδρ-ος, -ου (m.), *Alexander*

Δαρεῖ-ος, -ου (m.), *Darius*

Ἡρόδοτ-ος, -ου (m.), *Herodotus*

Κῦρ-ος, -ου (m.), *Cyrus*

Νεῖλ-ος, -ου (m.), *Nile*

Ὅμηρ-ος, -ου (m.), *Homer*

Πυθαγόρ-ας, -ου (m.), *Pythagoras*

Ῥωμαῖ-ος, -α, -ον, *Roman*

Σωκράτ-ης, -ου (m.), *Socrates*

Φίλιππ-ος, -ου (m.), *Philip*

Χριστ-ός, -ου (m.), *Christ, Anointed*

RULE 21.—Substantives in Apposition (referring to the same person or thing) agree in Case; as, Ὅμηρος ὁ ποιητής, *Homer the poet*.

RULE 22.—The Substantive to which the Article belongs is sometimes omitted, when the meaning is evident; as, Κῦρος ὁ Δαρείου, *Cyrus the (son) of Darius*; τὰ τοῦ Κύρου, *the (affairs) of Cyrus*.

ἐσθίω, 2 Aor. ἔφαγον, *I eat.*

Ο Πυθαγόρας φιλόσοφος ἦν. Ἀλέξανδρος ὁ τοῦ Φιλίππου μέγας ἦν. Ἐν τῷ Νεῖλῳ ποταμῷ πολλοὶ εἰσι κροκόδειλοι. Ὁ Ἡρόδοτος ἔλεγεν ὅτι ὁ κροκόδειλος γλώτταν οὐκ ἔχει. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι νομίζουσι. Λέγε μοι, σὺ Ῥωμαῖος εἶ; Τὰ τῆς εἰρήνης διώκωμεν. Ἰησοῦς ἔστιν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ. Σωκράτης εἶπεν, 'οἱ μὲν ἄλλοι ἄνθρωποι ζῶσιν ἵνα ἐσθίωσιν, ἐγὼ δὲ ἐσθίω ἵνα ζῶ.'

LXI.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
γιγνώσκω (or γιν-)	γνώσομαι	ἔγνωκα	ἔγνων,* <i>I know, perceive</i>
ἀναγιγνώσκω	ἀναγνώσομαι	ἀνέγνωκα	ἀνέγνων, <i>I read</i>
διδάσκω	διδάξω	δεδίδαχα	<i>I teach</i>
εὕρισκω	εὕρήσω	εὔρηκα	εὔρον, <i>I find, find out</i>
μανθάνω	μαθήσομαι	μεμάθηκα	ἐμάθον, <i>I learn</i>

* 2 Aor. ἔγνων, -ως, -ν, &c.; imper. γνῶθι; inf. γινῶναι; part. γινῶς.

Ἰωάνν-ης, -ον, *John*; ἄρα γε, *pray*.

Ὁ χρόνος εὕρισκει πολλά. Ζητεῖτε καὶ εὕρησете. Ἐκ καρποῦ δένδρον γινώσκουμεν. Τὴν τοῦ Ἡροδότου ἱστορίαν ἀνεγνώκατε; Ὁ διδάσκαλος ἡμᾶς θέλει τοῦτο μαθάνειν. Τὸ εὐαγγέλιον κατὰ Ἰωάννην ἀναγινώσκειν θέλομεν. Ἀρά γε γινώσκεις ἂ ἀναγινώσκεις; Γινῶθι σεαυτόν. Τί εὔρηκας; Οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ. Μάθετε ἀπ' ἐμοῦ. Μείνον μεθ' ἡμῶν ἵνα διδάξωμέν σε. Πάρεμι ἵνα τὴν μάχην ἴδω. Οἱ μαθηταὶ παρήσαν ἵνα μάθοιεν.

Give the derivation of Mathematics, Didactic.

LXII.

THIRD DECLENSION (IMPARISSYLLABIC NOUNS).

Impari-syllabic Nouns take an additional syllable in the Genitive Case, which ends in -ος.

MASCULINE AND FEMININE NOUNS.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. αἰών, an age (m.)	N.V. αἰών-ες, ages	N.V.A. αἰών-ε, two ages
V. αἰών, O age	A. αἰών-ας, ages	G.D. αἰών-ων, of or
A. αἰών-α, an age	G. αἰών-ων, of ages	to (two) ages
G. αἰών-ος, of an age	D. αἰών-τι, to ages	
D. αἰών-ι, to an age		

NEUTER NOUNS.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N.V.A. σῶμα, a body (n.)	N.V.A. σώματ-α, bodies	N.V.A. σώματ-ε, two
G. σώματ-ος, of a	G. σώματ-ων, of	bodies
body	bodies	G.D. σώματ-ων, of
D. σώματ-ι, to a	D. σώματ-ι, to	or to (two)
body	bodies	bodies

ADJECTIVES OF THE THIRD DECLENSION.

<i>Singular.</i>	<i>Plural.</i>
m. and f. n.	m. and f. n.
N. μείζων μείζον, greater	N.V. μείζον-ες μείζον-α, greater
V. μείζων μείζον, greater	A. μείζον-ας μείζον-α, greater
A. μείζον-α μείζον, greater	G. μείζον-ων, of greater
G. μείζον-ος, of greater	D. μείζον-τι, to greater
D. μείζον-ι, to greater	

Dual.

N.V.A. μείζον-ε, two greater

G.D. μείζον-ων, of or to two, &c.

Comparatives are thus contracted—*μείζ-ονα*, -ω; *μείζ-ονες*, -ους; *μείζ-ονας*, -ους.

NOTE.—τ, δ, θ, ν are dropped before -σι of the Dative Plural; and ν is added to σι when the next word begins with a vowel.

LXIII.

Μ.	Ψ.	Ν.
N. χειμών, <i>winter</i> ,	N. φρήν, <i>mind, intellect</i>	N. ἄρμα, <i>chariot</i>
G. χειμῶν-ος [<i>storm</i>]	G. φρεν-ός	G. ἄρματ-ος
N. ἀγών, <i>contest</i> ,	N. ἐλπίς, <i>hope</i>	N. πνεῦμα, <i>breath, spi-</i>
G. ἀγῶν-ος [<i>struggle</i>]	G. ἐλπίδ-ος	G. πνεύματ-ος [<i>rit, wind</i>]
N. ποιμήν, <i>shepherd</i>	N. χεῖρ, <i>hand</i>	N. κρίμα, <i>judgment</i>
G. ποιμέν-ος	G. χερ-ός D.Pl. χερσί	G. κρίματ-ος

The Vocative is generally like the Nominative. The Accusative is formed from the Genitive by changing -ος to -α (m. and f. only).

RULE 23.—The time *When?* indefinitely stated is put in the Genitive; but the *definite* point of time in the Dative.

Αθηναῖ-ος, -α, -ον, *Athenian*.

Οἱ δούλοι τοῦ θεοῦ βασιλεύουσιν εἰς αἰῶνας αἰώνων. Παρὰ τοῖς Ἀθηναίοις ἀγῶνες ἦσαν καὶ ἀνθρώπων καὶ θηρίων. Χειμῶνος οἱ ποιμένες τοὺς λύκους διώκουσιν. Ἐλπίδα ἔχουμεν εἰς τὸν θεόν. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι. Ἡ χεῖρ τοῦ θινάτου ἀρπάζει ἡμᾶς. Ὁ θάνατος τὴν ψυχὴν ἀπὸ τοῦ σώματος λύει. Ἐπιστολὴν ἔγραψα ταύτην τῇ ἐμῇ χειρί. Ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας. Τὸ κρίμα σου κατὰ νόμον ἐστίν. Ἐν ταῖς φρεσὶν ὑμῶν παιδία ἐστε. Οἱ ἵπποι τὰ ἄρματα ἔλιπον.

Give the derivation of Agony, Ant-agonist, Pneumatics, Phreno-logy.

LXIV.

Μ.	Υ.	Ν.
N. πατήρ, <i>father</i>	N. μητήρ, <i>mother</i>	N. πῦρ, <i>fire</i>
G. πατ(ε)ρ-ός	G. μητ(ε)ρ-ός	G. πυρ-ός
N. ἀστήρ, <i>star</i>	N. θυγάτηρ, <i>daughter</i>	N. ἔαρ, <i>spring</i>
G. ἀστερ-ός	G. θυγατ(ε)ρ-ός	G. ἔαρ-ος
N. ἀνὴρ, <i>man, husband</i>		N. ὕδωρ, <i>water</i>
G. ἀνδρ-ός V. ἀνερ		G. ὑδαρ-ος V. ὕδωρ
N. σωτήρ, <i>deliverer, saviour</i>		N. δῶμα, <i>view, sight</i>
G. σωτῆρ-ος V. σῶτερ		G. ὀράματ-ος
N. κρατήρ, <i>cup, bowl</i>		N. ὄνομα, <i>name</i>
G. κρατῆρ-ος		G. ὀνόματ-ος

NOTE.—πατήρ, μητήρ, θυγάτηρ, make the Voc. -ερ, and are generally *syncopated* (i.e. drop ε before -ρος, -ρι, and -ράσι, Dat. Pl.); as, πατρός, πατρί, πατράσι; ἀστήρ, ἀνὴρ make the Dat. Pl. ἀστράσι, ἀνδράσι.

Μοῦσ-α, -ης (f.), a *Muse, song*; σός, σή, σόν, *thy, thine*.

Οἱ υἱοὶ τοῦτου τοῦ πατρὸς ἀγαθοὶ εἰσιν. Ἡ ἀγαπή ταύτης τῆς μητρὸς εἰς τὰς θυγάτερας μεγάλη ἐστί. Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. Οἱ ὀφθαλμοὶ πυρὶ λάμπουσι. Φάρμακον ἐν τῷ κρατῆρι ἐστί. Βάπτε τὰς χεῖρας ἐν ὕδατι. Σημεῖα εἶδον ἐν τοῖς ἀστράσι. Τὸ δράμα ἐθαύμαζον. Ὄνομα σὸν λέγε μοι. Ἄνδρες ζητοῦσί σε. Ἴδού, ἐγὼ εἰμι ἐν ζητεῖτε. Αἱ Μοῦσαι τὸ ἔαρ φιλοῦσιν. Ὁ Θεὸς ἀπέσταλκε τὸν υἱὸν αὐτοῦ σωτήρα τοῦ κόσμου.

Give the derivation of -orama in Di-orama, &c., Aster, Asterisk, Dis-aster (δύς, *unlucky*), Pátri-arch, Crater, Pyre, Pyro-meter, Pyro-technics, Music, Hydraulic, Hydro-gen (γεννάω), Hydropsy or Dropsy, An-onymous (ἀ-, *without*), Syn-onymous, Hydro-phobia (φόβος).

LXV.

Μ.	Ρ.	Ν.
N. φύλαξ, <i>guard</i>	N. σάρξ, <i>flesh</i>	N. αἷμα, <i>blood</i>
G. φύλακ-ος	G. σαρκ-ος	G. αἵματ-ος
N. κύων, <i>dog</i>	N. νύξ, <i>night</i>	N. στόμα, <i>mouth</i>
G. κυν-ός V. κύον	G. νυκτ-ός	G. στόματ-ος
N. ὀδούς, <i>tooth</i>	N. γυνή, <i>woman, wife</i>	N. γράμμα, <i>letter, anything</i>
G. ὀδόντ-ος	G. γυναικ-ός V. γύναι	G. γράμματ-ος [written]
N. ποῦς, <i>foot</i>	N. παῖς (c.), <i>boy, girl</i>	N. ποίημα, <i>poem, anything</i>
G. ποδ-ός	G. παιδ-ός V. παῖ	G. ποιήματ-ος [made]

NOTE.—Nouns in -ξ, -ψ, have the Nominative and Vocative alike ; and form the Dative Plural by adding -ι to the Nominative Singular ; as, νύξ, νυξί (νυκτ-σί).

Οἱ κύνες φυλάττουσι τὸν οἶκον τοῦ δεσπότου. Τοὺς τοῦ κυνὸς ὀδόντας ἐθαύμασαν. Οἱ φύλακες πρὸ τῆς θύρας ἦσαν. Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. Δήσατε αὐτοῦ πόδας καὶ χεῖρας. Αἱ παῖδες σὺν ταῖς γυναιξίν ἦσαν. Αἷματι ἔβαψε τὸ ἱμῖτιον. Πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει. Τὰ γράμματα μεμαθήκατε ; Τὰ τοῦ Ὁμήρου ποιήματα θαυμάζομεν. Ἡμέρας τὴν θύραν ἀνοίγομεν, καὶ νυκτὸς κλείομεν. Ταύτῃ τῇ νυκτὶ οἱ ἀστέρες λαμφοὶ εἰσι.

Give the derivation of the termination -gram or -gramme (as in Telegram, Epi-gram, Dia-gram, Programme, &c.), Grammar, Parallelo-gram, Cynic, Poem, Chiro-podist, Anti-podes, Poly-pus (ποῦς), Sarco-phagus, Odonto.

LXVI.

Some Nouns of the Third Declension in -ις, -υς (m. and f.) make the Accusative in -ν; a few in -ν or -α.

μ.	φ.	κ.
N. ἰχθ-ύς, <i>fish</i>	N. δρῦς, <i>oak</i>	N. φῶς, <i>light</i>
G. ἰχθ-ύος (V. -ύ, A. -ύν)	G. δρυ-ός (A. -ν)	G. φωτ-ός
N. μῦς, <i>mouse</i>	N. μάρτ-υς or -υρ (c.), <i>witness</i>	N. χρῶμα, <i>colour</i>
G. μυ-ός (V. μῦ, A. -ν)	G. μάρτυ-ρος (A. -ν or -ρα)	G. χρώμα-ος
N. ὄρνις (c.), <i>bird</i>	N. χάρις, <i>favour, grace</i>	N. οὖς, <i>ear</i>
G. ὀρνι-θος (A. -ν or -θα)	G. χάρι-τος (A. -ν or -τα)	G. ὠτ-ός

βοῦς (c.), *ox, cow*, and ναῦς (f.), *ship*, are somewhat irregular.

S. N. βοῦς	Pl. βό-ες	D. βό-ε	S. ναῦς	Pl. νῆες	D. wanting
V. βοῦς	βό-ες	"	ναῦ	νῆες	"
A. βοῦν	βοῦς	"	ναῦν	ναῦς	"
G. βο-ός	βο-ῶν	βο-οῖν	νεώς	νεῶν	νεοῖν
D. βο-ϊ	βου-σί	"	νηϊ	ναυσί	"

Τὼ ὥτ' ἀκούετον. Τοῖς ὥσιν ἀκούομεν ἃ λέγει ἡ γλῶσσα. Τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. Τίσι φωτός ἐστε. Αἱ νῆες οἶνον ἡμῶν ἀγούσιν. Ὁ πατήρ ἔθυσεν τὸν βῶν. Τίς οὐ θαυμάζει τὰ τῶν ὀρνιθῶν χρώματα; Οἱ ἰχθύες ἐν τοῖς ὕδασιν εἰσιν. Οἱ τῶν βοῶν ὀδόντες λευκοὶ ἦσαν. Ἡμεῖς μάρτυρες τούτων ἐσμὲν. Ἡ δρῦς δένδρον δένδρων ἐστὶ. Μῦν ἐν οἴκῳ εἶδεν ὁ παῖς. Χάριτι θεοῦ εἰμι ὃ εἰμι. Ὁ παῖς τοῦ Φιλίππου ἐκάστης ἡμέρας ἔλεγεν αὐτῷ, Φίλιππε, ἀνθρώπος εἶ.

Give the derivation of Druid, Nau-machy, Martyr, Proto-martyr, Ichthyo-logy, Ornitho-logy, Chroma-trope (τρέπω), Chromo-lithograph, Photo-graphy, Photo-gen.

LXVII.

PRESENT PARTICIPLE OF εἰμί.—ὄν, *being**Singular.*

Μ.	Υ.	Χ.
N. ὄν	οὖσ-α	} ὄν, <i>being</i>
A. ὄντ-α	οὖσ-αν	
G. ὄντ-ος	οὖσ-ης	ὄντ-ος, <i>of being</i>
D. ὄντ-ι	οὖσ-η	ὄντ-ι, <i>to being</i>

Plural.

N. ὄντ-ες	οὖσ-αι	} ὄντ-α, <i>being</i>
A. ὄντ-ας	οὖσ-ας	
G. ὄντ-ων	οὖσ-ῶν	ὄντ-ων, <i>of being</i>
D. οὖσ-ι	οὖσ-αις	οὖσ-ι, <i>to being</i>

Dual.

N.A. ὄντ-ε	οὖσ-α	ὄντ-ε, <i>(two) being</i>
G.D. ὄντ-οιν	οὖσ-αιν	ὄντ-οιν, <i>of or to, &c.</i>

In the same way decline the Participles in -ων (see Lesson 50).

Pres. Participle λύ-ων	λύ-ουσα	λύ-αν, <i>loosing</i>
Ent. Participle λύσ-ων	λύσ-ουσα	λύσ-ον, <i>about to loose</i>

Participles follow the general rules for contraction (40, 43, 45).

M.		F.		N.	
N. φιλ-έων, -ῶν		φιλ-έουσα, -οῦσα		φιλ-έον, -οῦν, λο-	
A. -έοντα, -οῦντα		-έουσιν, -οῦσιν		ing	
N. τιμ-άων, -ῶν		τιμ-άουσα, -ῶσα		τιμ-άον, -ῶν, λο-	
A. -άοντα, -ῶντα		-άουσιν, -ῶσιν		ouring	
N. σκην-όων, -ῶν		σκην-όουσα, -οῦσα		σκην-όον, -οῦν, lodg-	
A. -όοντα, -οῦντα		-όουσιν, -οῦσιν		ing	

Write out the full Declension of the contracted forms of the above.

LXVIII.

Participles are often used with the article as Substantives; as,—

- N. ὁ λύων } *the (man) loosing; he who looses.*
 A. τὸν λύοντα }
 G. τοῦ λύοντος, *of him who looses; Κύρου λύοντος, as or when Cyrus*
was loosing. (This form is called the Genitive Absolute.)
 D. τῷ λύοντι, *to him who looses.*

Τίς ἐστιν ὁ κόπτων τὴν θύραν; Τῷ κόπτοντι ἀνοίξομεν. Ἡ σοφία τῷ ἔχοντι θησαυρὸς μέγας ἐστίν. Αὐτοῦ λαλοῦντος πολλοὶ ἐπίστανσαν. Θεοῦ θέλοντος τοῦτο ποιήσομεν. Τί ποιεῖτε λύοντες τὸν ἵππον; Ἀνθρωποὶ τὸν θάνατον φεύγοντες, διώκουσι. Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ ὑμεῖς βλέπετε. Οὐχ οἱ λέγοντες, ἀλλ' οἱ ποιοῦντες ἀγαθὸν, ἀγαθοὶ εἰσιν. Αὐτοὺς εἶδον τὸν χρυσὸν κλέπτοντας. Ἦκω ποιήσων ταῦτα. Ἀνθρωπος ὢν, γήγνηκε τῇς ὀργῆς κρατεῖν

LXIX.

τῆς, every, all.

Singular.			Plural.		
N.	N.	N.	N.	N.	N.
τῆς	τῆς-α	τῆς	τῶν-ες	τῶν-αι	τῶν-α
A.	τῶν-α	τῶν-ω	τῶν-ες	τῶν-ας	τῶν-α
G.	τῶν-ός	τῶν-ης	τῶν-ός	τῶν-ω	τῶν-ω
D.	τῶν-ί	τῶν-ῃ	τῶν-ί	τῶν-σι	τῶν-σι

Dual.

N.	N.	N.
N.A. τῶν-ε	τῶν-ᾶ	τῶν-ε
G.D. τῶν-ω	τῶν-ω	τῶν-ω

Decline in the same way ἀνὰ, αἵ (collectively); and the First Aorist Participle (3d) λαών, λαῶν-α, λαών, having passed.

Rule 24.—The Time *How long?* and the Distance *How far?* are put in the Accusative.

εἰς-την. αἱ ἡμέραι-τον. αἱ δὲ ἡμέραι.

Πᾶς δίδωμι πολλὰς ἀμφοῖς ἀγαθὰς τοῦ. Ἐὰν γὰρ ἀγαθὸς, πᾶν-
τες σε φιλῶσιν. Πᾶς γὰρ οἷα ὅτι ἐργαζομαι ἀγαθῇ. Ταῦτα
λέγω πρὸς τὸ ὅτι ἐν ἡμῶν. Πᾶν πρὸς τὸ οὖν ὁ χυδαῖος ὄρεα.
Τρὶς ἄνωγει τρεῖς ὅτι. Ὁ φιλοσοφὸς ἀναζαῖς τὸ στερεὸν αὐτοῦ,
ἐκδίδωκε τοὺς μαθηταῖς. Πᾶντες οἱ ἀκούοντες ἀκούσαντες. Ἀκούσαντες
ὁ Κῆρος τὴν φωνὴν ἡμῶν αὐτῶν τι λέγει. Ἐὰν ἔλθῃς πᾶν-
τες τὴν ἡμέραν. Ὁ πᾶντες αἱ πολλὰς αἰῶν ἀπὸ τοῦ ποταμοῦ.

Give the dative of Pan-then, Pan-omen, Pan-technion, &c.

LXX.

PERFECT PARTICIPLE, ACTIVE VOICE (50).

Μ.	Ρ.	Ν.
N.V. λελυκώς	λελυκυῖ-ᾶ	λελυκός, <i>having loosed</i>
A. λελυκότ-α	λελυκυῖ-αν	λελυκός
G. λελυκότ-ος	λελυκυῖ-ας	λελυκότ-ος
&c.	&c.	&c.
θνητ-ός	θνητ-ή	θνητ-όν, <i>mortal</i>
λέ-ων, -οντος, <i>lion</i>	ἀδικία, <i>injustice</i>	πρόβατ-ον, <i>sheep</i>
	ἁμαρτί-α, <i>sin</i>	
Μ. & Ρ.	Ν.	
ἄ-πιστ-ος	ἄ-πιστ-ον, <i>unfaithful</i>	
ἄ-θάνατ-ος	ἄ-θάνατ-ον, <i>undying, immortal</i>	
ἄ-δικ-ος	ἄ-δικ-ον, <i>unjust</i>	
ἄ-θε-ος	ἄ-θε-ον, <i>ungodly</i>	

NOTE.—The prefix α- or αν- (Eng. un-, &c.) generally reverses the meaning of a word, and makes the Masculine and Feminine of Adjectives alike.

Subordinate or governed words often stand between the Participle and its Article; as, ὁ τοῦτο ποιῶν, *he who does this*.

Σοφοὶ εἰσιν οἱ μεμαθηκότες. Ἐρώτησον τοὺς ἀκηκοτάς τί ἐλάλησα αὐτοῖς. Φιλῶ τοὺς με φιλοῦντας. Οἱ πολὺν χρυσὸν ἔχοντες φίλους ἔξουσιν. Στρατιώτας εἶχε τὸν θησαυρὸν φυλάττοντας. Ἐχθρὸς μὲν ἐστὶ τῷ θεῷ ὁ ἄδικος, ὁ δὲ δίκαιος φίλος. Πᾶσα ἀδικία ἁμαρτία ἐστὶ. Τὰ μὲν σώματα ἡμῶν θνητά ἐστίν, αἱ δὲ ψυχαὶ ἀθάνατοι μένουσι. Οἱ λέοντες τὰ πρόβατα ἤρπασαν. Μέσης νυκτὸς ἔκλεψε τὸν χρυσόν.

Give the derivation of the prefix A- or An- in A-theist, An-archy, &c.

LXXI.

THE INTERROGATIVE PRONOUN *τίς*;

<i>Singular.</i>		<i>Plural.</i>	
M. and F.	N.	M. and F.	N.
N. <i>τίς</i> , who?	<i>τί</i> , what?	N. <i>τίν-ες</i> , who?	<i>τίν-α</i> , what?
A. <i>τίν-α</i> , whom?	<i>τί</i> , what?	A. <i>τίν-ας</i> , whom?	<i>τίν-α</i> , what?
G. <i>τίν-ος</i> , whose?	of what?	G. <i>τίν-ων</i> , of whom?	of what?
D. <i>τίν-ι</i> , to whom?	to what?	N. <i>τί-σι</i> , to whom?	to what?

*Dual.*N.A. *τίν-ε*, who? whom? what?G.D. *τίν-ου*, of or to whom? &c.

The INDEFINITE PRONOUN *τις*, a certain, some, has generally no accent, and stands *after* the word to which it refers.

NUMERALS—ONE TO FOUR.

<i>Singular.</i>			<i>Plural.</i>	
M.	F.	N.	M. and F.	N.
N. <i>εἷς</i>	<i>μί-ᾱ</i>	<i>ἓν</i> , one	N.A. <i>τρεῖς</i>	<i>τρι-α</i> , three
A. <i>ἓν-α</i>	<i>μί-αν</i>	<i>ἓν</i> , one	G. <i>τρι-ῶν</i>	of three
G. <i>ἓν-ός</i>	<i>μί-ᾱς</i>	<i>ἓν-ός</i> , of one	D. <i>τρι-σί</i>	to three
D. <i>ἓν-ί</i>	<i>μί-ᾷ</i>	<i>ἓν-ί</i> , to one		
<i>Dual</i> (all genders).			N. <i>τέσσαρ-ες</i>	<i>τέσσαρ-α</i> , four
N.A. <i>δύ-ο</i> and <i>δύ-ω</i> , two			A. <i>τέσσαρ-ας</i>	<i>τέσσαρ-α</i> , four
G.D. <i>δύ-οῖν</i> , <i>δύ-εῖν</i> , of or to two			G. <i>τέσσαρ-ων</i>	of four
D. rarely <i>δύ-σί</i> , to two			D. <i>τέσσαρ-σι</i>	to four

Write out the declension of *οὐδ-είς*, *οὐδε-μία*, *οὐδ-έν*, and *μηδ-είς*, *μηδε-μία*, *μηδ-έν*, no one, nothing; and of *ὅς-τις*, *ἥ-τις*, *ὅ-τι*, whoever, whatever; declining both *ὅς* and *τις*.

LXXII.

NOTE.—Two or more negatives are used to strengthen the negation; *as, ου μη πιστεύσω, I will not believe; ου (with its compounds) denies; μή, forbids.*

στάδι-ον, pl. -οι and -α (23), *furlong.*

Τίς ταύτην τὴν ἐπιστολὴν γέγραφε; Λέγε μοι, ὅστις ταύτην τὴν ἐπιστολὴν γέγραφε; Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Τίνας υἱὸς ἦν Ἀλέξανδρος ὁ μέγας; Τοῦ Φιλίππου. Ὁ Ἰωάννης ἐπεμψέ τινας τῶν μαθητῶν αὐτοῦ πρὸς τὸν Ἰησοῦν. Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε. Οὐδὲν ἄξιον θανάτου πέπραχεν. Ἐγὼ οὐ κρίνω οὐδένα. Ποίει μηδὲν μετ' ὀργῆς. Μηδενὶ μηδὲν εἶπες. Ἐνα πατέρα ἔχομεν τὸν Θεόν. Ἡ κόμη ἀπέχει τρεῖς σταδίους ἀπὸ τῆς θαλάσσης. Ἐμεινεν ἐκεῖ δύο ἡμέρας.

LXXIII.

COMPARISON OF ADJECTIVES.

The Comparative and Superlative are formed (1) in -τερος, -τατος, or (2) less commonly in -ίων, -ιστος.

1. Adjectives in -ος, -υς, drop the *s* before -τερος, -τατος.

Positive μικρ-ός, -ά, -όν, *small*

Comparative μικρ-ότερος, -οτέρα, -ότερον, *smaller*

Superlative μικρ-ότατος, -οτάτη, -ότατον, *smallest, very small*

Compare in this way μακρ-ός, πονηρ-ός, λαμπρ-ός, ισχυρ-ός, δίκαι-ος, πιστ-ός; ὑψηλ-ός, -η, -ον, *high, lofty*; κοιν-ός, -ή, -όν, *common, general*.

RULE 25.—Comparatives are frequently followed by a Genitive, the Conjunction *ἢ, than*, being omitted.

ἢ (conj.), *than*, or.

Μικρότερος τοῦ πατρός μου εἰμι, ὁ δὲ ἀδελφός μου μικρότάτος ἐστὶ. Τί ἰσχυρότερον λείοντος; Τὸ φῶς τοῦ ἡλίου λαμπρότερόν ἐστὶν ἢ τὸ τῆς σελήνης. Ὁ θεὸς ἰσχυρότερος τῶν ἀνθρώπων ἐστὶ. Μὴ ἰσχυροτέροι αὐτοῦ ἐσμέν; Φιλῶ τοὺς δικαιοτάτους. Ὁ πύργος, ὃν ἔφθειραν, ὑψηλότετος ἦν. Τί κοινότετος; Ἐλπίς. Τῇ νυκτὶ ταύτῃ οἱ ἀστέρες λαμπρότατοί εἰσιν. Ὁ Κύρος ἔπεμψε δοῦλον, ὃν εἶχε πιστότατον.

LXXIV.

When the penult (or last syllable but one) is short, *o* is changed to *ω* before *-τερος*, *-τατος*.

Positive	σοφ-ός,	-ή	-όν, <i>wise</i>
Comparative	σοφ-ώτερος,	-ωτέρα,	-ώτερον, <i>wiser</i>
Superlative	σοφ-ώτατος,	-ωτάτη,	-ωτάτον, <i>wisest</i>

Compare thus πλούσι-ος, μακάρι-ος, πολέμι-ος, ἀδικ-ος, ἄξι-ος, νέ-ος, -α, -ον, *young*, *new*; φρόνιμ-ος (m. and f.), -ον (n.), *prudent*, *cunning*.

Sometimes -ος is changed to -αι before *-τερος*, *-τατος*; as, Ροα. μέσ-ος, Comp. μεσαί-τερος, Sup. μεσαί-τατος.

Θάλ-ῆς, -οῦ or -ῆτος (m.), *Thales*; Ἐλιζάβετ (f.), *Elizabeth*; εἰπόντος τινός (Gen. Absolute), *some one saying*, or *when some one said*.

Θαλῆς, εἰπόντος τινός, τί σοφώτατόν ἐστι; χρόνος, ἔφη, εὐρίσκει γὰρ τὰ πάντα. Δεῖ τὸν διδάσκαλον σοφώτερον εἶναι τῶν μαθητῶν. Σὺ σοφώτερός μου εἶ. Οἱ σοφώτατοι οὐκ αἰεὶ μακαριώτατοί εἰσι. Πολλοὶ μὲν τῶν πολιτῶν πλούσιοί εἰσιν, οὗτος δὲ πλουσιώτατος πάντων. Ἐλιζμβετ φρονιμωτέρα ἐστὶ τοῦ Φιλίππου. Ὁ νεώτερος υἱὸς σοφώτερός ἐστιν. Οὐδὲν ὀργῆς ἀδικώτερον. Τῆς νυκτὸς λάμπει τὸ πῦρ.

LXXV.

2. Comparative *-ίων*, Superlative *-ιστος*.

Positive	καλ-ός,	-ή,	-όν, <i>beautiful</i>
Comparative	καλλ-ίων (m. and f.),	-ιον, <i>more beautiful</i> (62),	
Superlative	κάλλ-ιστος,	-ίστη, -ιστον, <i>most beautiful</i>	

Some Adjectives in *-ρος* drop *ρ* before *-ίων*, *-ιστος*.

Compare κακ-ός, αἰσχυρ-ός, ἐχθρ-ός.

φίλ-ος commonly makes Comp. φίλ-τερος, Sup. φίλ-τατος, but it has also the forms φιλ-ώτερος, φιλ-ώτατος; φιλ-αίτερος, φιλ-αίτατος; and φιλ-ίων, φίλιστος.

RULE 26.—The Neuters of Adjectives are used as Adverbs, as πολὺν, *much*; πρῶτον, *first*; μόνον, *only*.

Ἐπαμινώνδ-ας, -ου (m.) *Epa-minondas*.

Ἐπαμινώνδας ἔλεγεν ὅτι ὁ ἐν πολέμῳ θάνατος κάλλιστος εἴη. Ἡ γυνή πολὺ καλλίων τοῦ ἀνδρὸς ἦν. Ὁ μὲν κλέπτης κακός ἐστιν, ὁ δὲ ψεύστης κακίων. Ἡ ὀργή ἐστι κάκιον. Οἱ πονηροὶ τοῖς δικαίοις ἔχθιστοί εἰσιν. Αἰσχυρόν ἐστι φίλον ἀδικεῖν. Τί ποιεῖς, φίλτατε παῖ; Οὐδὲν αἰσχυρόν τῆς ἀμαρτίας ἐστιν. Ἀθάνατον θεὸν πρῶτον τίμα. Ἀνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

LXXVI.

SOME IRREGULAR COMPARATIVES AND SUPERLATIVES.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
μέγας, <i>great</i>	μείζων, <i>greater</i> (62)	μέγιστος, <i>greatest</i>
μικρός, <i>little</i>	ἐλάσσων, <i>less</i>	ἐλάχιστος, <i>least</i>
πολύς, <i>much</i>	πλείων (πλέων), <i>more</i>	πλείστος, <i>most</i>
ἀγαθός, <i>good</i>	{ ἀμείνων κρείττων or κρείσσων } <i>better</i>	{ ἀριστος κράτιστος } <i>best</i>

οὐχί (adv.), for οὐ, not.

Οὐκ ἔστιν ὁ δούλος μείζων τοῦ κυρίου αὐτοῦ. Ὁ μείζων δουλεύσει τῷ ἐλάσσονι. Μείζω τούτων ποιήσῃ. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῇ πιστὸς ἔστι, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῇ ἄδικός ἐστιν. Οὐ φιλήσεις τὸν πατέρα σου ἢ τὴν μητέρα σου πλείον μου, λέγει ὁ Θεός. Ὁπλον μέγιστόν ἐστιν ἡ ἀρετή. Οὐχὶ ὁ ἀνὴρ κρείσσων τοῦ κυνός; Κρείττον ἐστιν, ἵνα φίλον ἔχειν πολλοῦ ἄξιον, ἢ πολλοὺς μηδένο ἀξιόους.

LXXVII.

CONJUGATION OF THE VERB IN -ω—PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.		IMPERFECT TENSE.	
S. λθ-ομαι, I am	} loosed, or being loosed	S. ἐ-λυ-όμην, I was	} loosed, or being loosed
λύ-ει or η, thou art		ἐ-λύ-ου, thou wast	
λύ-εται, he is,		ἐ-λύ-ετο, he was	
Pl. λυ-όμεθα, we are		Pl. ἐ-λυ-όμεθα, we were	
λύ-εσθε, ye are		ἐ-λύ-εσθε, ye were	
λύ-ονται, they are		ἐ-λύ-οντο, they were	
D. λυ-όμεθον, we two are		D. ἐ-λυ-όμεθον, we two were	
λύ-εσθον, ye or they, &c.		ἐ-λυ-έσθην, ye or they, &c.	

INDICATIVE MOOD—(continued).

FUTURE TENSE.	FIRST AORIST TENSE.
<p>S. λῦ-θήσομαι, I shall λυ-θήσει or η, thou wilt λυ-θήσεται, he will Pl. λυ-θήσόμεθα, we shall λυ-θήσεσθε, ye will λυ-θήσονται, they will D. λυ-θήσόμεθον, we two shall λυ-θήσεσθον, ye or they two will</p>	<p>S. ἐ-λύ-θην, I was ἐ-λύ-θης, thou wast ἐ-λύ-θη, he was Pl. ἐ-λύ-θημεν, we were ἐ-λύ-θητε, ye were ἐ-λύ-θησαν, they were D. ἐ-λυ-θήτην, ye or they two were</p>
PERFECT TENSE.	PLUPERFECT TENSE.
<p>S. λέλυ-μαι, I have λέλυ-σαι, thou hast λέλυ-ται, he has Pl. λελύ-μεθα, we have λέλυ-σθε, ye have λέλυ-νται, they have D. λελύ-μεθον, we two have λέλυ-σθον, ye or they two have</p>	<p>S. ἐ-λελύ-μην, I had ἐ-λέλυ-σο, thou hadst ἐ-λέλυ-το, he had Pl. ἐ-λελύ-μεθα, we had ἐ-λέλυ-σθε, ye had ἐ-λέλυ-ντο, they had D. ἐ-λελύ-μεθον, we two had ἐ-λελύ-σθην, ye or they two had</p>

The Second Aorist has the same tense-endings as the First Aorist, dropping θ.

LXXVIII.

PRESENT PASSIVE (-ομαι).

Pres. Infin. λύ-εσθαι, to be *loosed*.

Pres. Part. λυ-όμενος, -ομένη, -όμενον, *loosed* or being *loosed*.

The Present Passive is formed from the Present Active by changing -ω to -ομαι; as, λύ-ω, λύ-ομαι.

NOTE.—Contracted Verbs follow the same rules of Contraction in the Passive as in the Active.

RULE 27.—The Agent *By whom*, and the Instrument *By which*, after a Passive Verb, are often expressed by ὑπό, with a Genitive.

Πέρσ-ης, -ου (m.), a *Persian*.

Ὁ δοῦλος λύεται. Αἱ ἐπιστολαὶ καλῶς γράφονται. Τί καὶ νὺν λέγεται; Ὡς δένδρον ἐκ καρποῦ γινώσκεται, οὕτω καὶ ἡμεῖς ἐξ ἔργων γινγνωσκόμεθα. Πᾶν δένδρον, μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. Οἱ ἵπποι εἰς μάχην ἄγονται. Ὑμεῖς οἱ φεύγοντες διώκεσθε. Ταῦτα εὖ πράττεται. Ἀδικοῦμαι ὑπὸ τῶν Περσῶν. Τί με κελεύεις τύπτεσθαι; Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Κρεῖττόν ἐστι φιλεῖσθαι ἢ τιμᾶσθαι. Ἐλπίς βλεπομένη οὐκ ἔστιν ἐλπίς.

LXXIX.

IMPERFECT PASSIVE (-όμεν).

The Imperfect Passive is formed from the Present by prefixing the Augment and changing -ομαι to -όμεν.

Write out the Contracted forms of the Present and Imperfect Indicative Passive of τιμ-άω, φιλ-έω, and σκην-άω.

Ἐκ φυλακῆς ἐλυόμην. Ὁ μῦθος καλῶς ἐλέγτο. Τὸ ἀρνίον ὑπὸ τοῦ λέοντος ἠρπάζετο. Ὑπὸ τῶν ποιμένων ἐδιωκόμεθα. Τὸ τάλαντον πρὸς σε ἐπέμπετο. Ὁ λίθος ὑπὸ τοῦ παιδὸς ἐβάλλετο. Οἱ στρατιῶται ὑπὸ Κύρου εἰς μάχην ἐστέλλοντο. Ὑπὸ τῶν πολεμίων ἐδιώκεσθε. Αἱ τῶν γυναικῶν στολαὶ ἐθαυμάζοντο. Τὸ δένδρον τὸ μέγα ἐξεκόπτετο. Ἐτιμᾶτο ὁ πατήρ ὑπὸ πάντων τῶν υἱῶν αὐτοῦ.

LXXX.

PERFECT AND PLUPERFECT PASSIVE (-μαι, -μην).

Perf. Infin. λελύ-σθαι, to have been *loosed*.

Perf. Part. λελυ-μένος, -μένη, -μένον, having been *loosed*.

The Perfect Passive is formed from the Perfect Active by changing

-κα to -μαι, as λέλυ-κα, λέλυ-μαι (sometimes to -σ-μαι); but

-κα (Dental) to -σ-μαι, as πέπει-κα, πέπεισ-μαι

-φα preceded by a vowel to μ-μαι, as γέγρα-φα, γέγραμ-μαι

-χα " " to -γ-μαι, as λέλε-χα, λέλε-γ-μαι

Perf. Pass. in -μμαι.

S. γέγρα-μμαι, -ψαι, -πται
Pl. -μμεθα, -φθε, -μμένοι
 εἰσί
D. -μμεθον, -φθον

Perf. Pass. in -γμαι.

S. λέλε-γμαι, -ξαι, -κται
Pl. -γμεθα, -χθε, -γμένοι
 εἰσί
D. -γμεθον, -χθον

The Pluperfect is formed from the Perfect by prefixing the Augment, and changing -μαι to -μην. The Pluperfect has the same euphonic changes as the Perfect and forms the 3 Pers. Pl. with ἦσαν.

From τάσσω form the Perf. Pass. τέταγμαι; from ποιῶ, πεποιήμαι;

from καλέω, κέκλημαι; from κρύπτω, κέκρυμμαι; from σώζω, σέσωσμαι;
from κλείω, κέκλεισμαι; from ἑτοιμάζω, ἡτοίμασμαι.

Ταῦτα καλῶς λέλεκται. Ἐν τῷ νόμῳ τί γέγραπται; πῶς
ἀναγινώσκεις; Λέξω σοι ἃ τέτακται σοι ποιῆσαι. Πάντα ἃ
ἐκέλευσας πεποιήται. Ἦδη ἡ θύρα κέκλεισται. Εἰς πᾶν ἔργον
ἀγαθὸν ἡτοιμάσμεθα. Ἡ γῆ κέκρυπται. Τὸ σῶμα ἐκέκρυπτο.
Αἱ ἐπιστολαὶ γεγραμμέναι εἰσὶν. Οἱ στρατιῶται τεταγμένοι
ἦσαν. Θαυμάζω τὰ πεποιημένα. Τῇ χάριτι σεσωσμένοι ἐσμεν.

LXXXI.

FIRST AORIST PASSIVE (-θην).

First Aor. Infin. λυ-θῆναι, to be or to have been loosed

First Aor Part. N. λυ-θείς, -θείσα, -θέν, having been loosed

G. λυ-θέντος, -θείσης, -θέντος

(D. Pl. -θείσι, -θείσαις, -θείσι)

The First Aorist Passive is formed from the Perfect Passive by dropping the initial Consonant (if any), and changing

-μαι to -θην, as λένυ-μαι, ἐλύ-θην; ἤκουσ-μαι, ἤκούσ-θην

-μ-μαι to -φ-θην, as γέγραμ-μαι, ἐγράφ-θην

-γ-μαι to -χ-θην, as λέλεγ-μαι, ἐλέχ-θην

Form the First Aorist Passive thus:—

Pres. Act.	Fut. Act.	Perf. Act.	Perf. Pass.	1 Aor. Pass.
καλέ-ω	καλέ-σω	κέ-κλη-κα	κέ-κλη-μαι	ἐ-κλή-θην

From ἀνοίγω form ἀνεψύχθην; from κλείω, ἐκλείσθην; from κρίνω, ἐκρίθην; from ἐγείρω, ἡγέρθην; from ἄγω, ἤχθην (Inf. ἀχθῆναι); from τύπτω, ἐτύφθην (Inf. τυφθῆναι); from τελέω, ἐτελέσθην; from ἐρωτάω, ἠρωτήθην (Part. ἐρωτηθείς); from σείω, ἐσεισθην; from διδάσκω, ἐδίδάχθην; from σώζω, ἐσώθην (Inf. σωθῆναι); from βαλλω, ἐβλήθην.

Ἀναχαρσις, *Anacharsis*.

Ἐπὶ τοῦ διδασκάλου ἐλύθη. Ἡ θύρα ἀνεώχθη. Ἐν ἄρματι ᾧδε ἤχθημεν. Κατὰ τὸν νόμον ἐκρίθητε. Ἐκλείσθησαν αἱ θύραι τῆς φυλακῆς. Πᾶν τὸ ἔργον ἐτελέσθη. Ἐποίησαν ὡς ἐδιδάχθησαν. Πᾶσα ἡ κώμη ἐσείσθη. Οἱ ὀφειλέται εἰς φυλακὴν ἐβλήθησαν. Ὁ δεσπότης ἐκέλευσε τὸν ἐργάτην ἀχθῆναι καὶ τυφθῆναι. Ὁ θεὸς πάντας ἀνθρώπους θέλει σωθῆναι. Ἀνάχαρσις ἐρωτηθεὶς ὑπὸ τινος, ‘τί ἐστὶ πολέμιον ἀνθρώποις;’ ‘αὐτοί,’ ἔφη, ‘αὐτοῖς’ (= αὐτοῖς).

LXXXII.

FIRST FUTURE PASSIVE (-θήσομαι).

Fut. Infin. λυθήσ-εσθαι, to be about to be *loosed*.

Fut. Part. λυθησ-όμενος, -ομένη, ὅμενον, about to be *loosed*.

The First Future Passive is formed from the First Aorist Passive by dropping the Augment, and changing -θην to -θήσομαι; as,

Pres. Act.	Fut. Act.	Perf. Act.	Perf. Pass.	1 Aor. Pass.	1 Fut. Pass.
καλέ-ω,	καλέ-σω,	κέ-κλη-κα,	κέ-κλη-μαι,	ἐ-κλή-θην,	κλη-θήσομαι.

Form (as above) the First Fut. Pass. of the Verbs in Lesson 81; also from γινώσκω form γνωσθήσομαι; and from ποιέω, ποιηθήσομαι.

Δικαίως κριθήσομαι. Μενῶ ἀκοῦσαι πῶς ὁ ἀγὼν κριθήσεται. Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν καὶ σωθήσῃ. Οἱ λόγοι τοῦ θεοῦ τελεσθήσονται. Ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. Οὐδὲν ἐστὶ κεκρυμμένον, ὃ οὐ γνωσθήσεται. Κληθήσονται υἱοὶ θεοῦ ζῶντος. Αἱ θύραι ἀνεφχθήσονται. Ἐχει ἐν τῇ χειρὶ βιβλίον ἀνεφγμένον. Τί τὸ πεποιημένον; αὐτὸ τὸ ποιηθησόμενον.

LXXXIII.

IMPERATIVE PASSIVE.

PRESENT.		1 AORIST.	PERFECT (rare).
S. λύ-ου, be thou	} <i>loosed</i>	λύ-θητι	λέλυ-σο
λυ-έσθω, let him be		λυ-θήτω	λελύ-σθω
Pl. λύ-εσθε, be ye		λύ-θητε	λέλυ-σθε
-έσθωσαν } let them be		λυ-θήτωσαν	λελύ-σθωσαν
or -έσθων }		or -θέντων	or -σθων
D. λύ-εσθον, be ye (two)		λύ-θητον	λέλυ-σθον
λυ-έσθων, let them be		λυ-θήτων	λελύ-σθων

The First Aorist and the Perfect Imperative are translated as the Present.

CONJUNCTIVE PASSIVE.

PRESENT.		1 AORIST.	PERFECT.
S. λύ-ωμαι, I may	} <i>be loosed</i>	λυ-θῶ	λελυμέν-ος ὦ
λύ-ῃ, thou mayst		λυ-θῆς	" ῆς
λύ-ηται, he may		λυ-θῇ	" ῇ
Pl. λυ-ώμεθα, we may		λυ-θώμεν	λελυμένοι ὦμεν
λύ-ησθε, ye may		λυ-θῆτε	" ῆτε
λύ-ωνται, they may		λυ-θώσι	" ὦσι
D. λυ-ώμεθον, we two may		λυ-θῆτον	λελυμέν-ω ῆτον
λύ-ησθον, ye or they, &c. }			

The First Aorist Conjunctive is translated as the Present. The Perfect, which is made up of the Perfect Participle and the Conjunctive Present of εἰμί, is translated *I may have been loosed*.

From Lesson 80 it will be seen that

<i>k</i> -sounds with μ become	$-\gamma\mu$	<i>p</i> -sounds with μ become	$-\mu\mu$
” σ ”	$-\xi$	” σ ”	$-\psi$
” θ ”	$-\chi\theta$	” θ ”	$-\phi\theta$

This change of letters is made for the sake of *Euphony*,* and must be applied to the declension of the First Aorist and Perfect tenses of all Moods.

Form the tenses of the Imperative and Conjunctive Passive of *θαυμάζω*, *διώκω*, *γράφω*, *ἄγω*, *τελέω*, *ανοίγω*, *βάλλω*, *σώζω*, from the corresponding tenses of the Indicative.

LXXXIV.

Write out the Contracted forms of the Present Imperative and Conjunctive of *τιμάω*, *φιλέω*, *σκηνόω*.

ὦ (Interjection), O.

ὦ γύναι, θαυμάζου. ὦ κλέπται, διώκεσθε. Ἀγέσθω ὁ ἵππος. Τίλεσθωσαν οἱ λόγοι σου. Ἀνοιχθήτω ἡ θύρα. Οἱ κλέπται μὴ λυθήτωσαν. Λύθητε, φίλοι. ὦ παῖ, βλήθητι εἰς τὴν θάλασσαν. Μὴ κρίνετε, ἵνα μὴ κριθῆτε. Ὁ Θεὸς ἀπέστειλε τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὅπλα ἔχομεν ὅπως μὴ διωκώμεθα.

* Euphonic changes arise from the difficulty of pronouncing certain letters in succession, and are made rather for the convenience of the speaker, than that of the hearer.

LXXXV.

OPTATIVE PASSIVE.

PRESENT.	FUTURE.
<p>S. λυ-οίμην, I might λύ-οιο, thou mightst λύ-οιτο, he might Pl. λυ-οίμεθα, we might λύ-οισθε, ye might λύ-ουντο, they might D. λυ-οίμεθον, we two, &c. λυ-οίσθην, ye or they two might</p>	<p>λυ-θησοίμην, I might λυ-θήσοιο, thou mightst λυ-θήσοιτο, he might λυ-θησοίμεθα, we might λυ-θήσοισθε, ye might λυ-θήσονται, they might λυ-θησοίμεθον, we two, &c. λυ-θησοίσθην, ye or they two might</p>
FIRST AORIST.	PERFECT (rare).
<p>S. λυ-θείην λυ-θείης λυ-θείη Pl. λυ-θείμεν, -θείμεν λυ-θείητε, -θείτε λυ-θείησαν, -θείεν D. λυ-θείητην, -θείτην</p>	<p>λελυμέν-ος εἶην, I might „ εἶης, thou mightst „ εἶη, he might λελυμέν-οι εἶμεν, we might „ εἶητε, ye might „ εἶησαν, they might λελυμέν-ω εἶητην, ye or they, &c.</p>

The First Aorist Optative is translated as the Present.

COGNATE TENSES IN THE PASSIVE VOICE.

	INDIC.	CONJUNCT.	OPTAT.	IMPER.	INFIN.	PART.
Pres.	-ομαι	-ωμαι	-οίμην	-ου	-εσθαι	-όμενος
Imp.	-όμεν					
Perf.	-μαι	{ -μένος ᾶ }	{ -μένος εῖην }	-σο	-σθαι	-μένος
Plup.	-μην					
Fut. P.	-ομαι*		-οίμην		-εσθαι	-όμενος
1 Aor.	-θην	-θῶ	-θείην	-θητι	-θήναι	-θείς
1 Fut.	-θήσομαι	Opt. -θησοίμην	Inf. -θήσεσθαι	P. -θησόμενος		

* The Future Perfect λελύσ-ομαι, *I shall have been loosed*, is declined like the Present.

The Second Aorist and Second Future have the same Tense-endings as the First Aorist and First Future, *dropping θ* (except the 2 Aor. Imper. -ηθι).

Write out the Cognate Tenses Passive of γράφω, λέγω, κλείω.

LXXXVI.

CONJUGATION OF THE VERB IN -ω.—MIDDLE VOICE.

The Middle Voice denotes an action which the Agent does *to* or *for* *himself*, or gets done for his benefit; as, λύομαι, *I loose myself* or *for myself*.

The Tenses of the Middle Voice are generally like the Passive in Greek, excepting the Future and Aorists, which are as follows:—

	INDIC.	CONJUNCT.	OPTAT.	IMPER.	INFIN.	PART.
Fut.	λύσ-ομαι		-οίμην		-εσθαι	-όμενος
1 Aor.	ἐλύσ-άμην	-ωμαι	-αίμην	-αι	-ασθαι	-άμενος
2 Aor.	-όμην	-ωμαι	-οίμην	-ου	-έσθαι	-όμενος

1 AORIST INDICATIVE.	1 AOR. OPTAT.	1 AOR. IMPER.
S. ἐ-λύ-σάμην, <i>I loosed myself</i> ἐ-λύ-σω, <i>thou loosedst thyself</i> ἐ-λύ-σατο, <i>he loosed himself</i>	λυ-σαίμην λύ-σαιο λύ-σαιτο	λῦ-σαι λυ-σάσθω
Pl. ἐ-λυ-σάμεθα, <i>we loosed ourselves</i> ἐ-λύ-σασθε, <i>ye loosed yourselves</i> ἐ-λύ-σαντο, <i>they loosed themselves</i>	λυ-σαίμεθα λύ-σαισθε λύ-σαιντο	λύ-σασθε λυ-σάσθωσαν οὐ σάσθων
D. ἐ-λυ-σάμεθον, <i>we two, &c.</i> ἐ-λυ-σάσθην, <i>ye or they two, &c.</i>	λυ-σαίμεθον λυ-σαίσθην	λύ-σασθον λυ-σάσθων

The Tense-endings not given above are formed regularly.

LXXXVII.

PRESENT AND IMPERFECT MIDDLE.

Active.

φυλάσσω, *I guard*
τρέπω, *I turn*
τάσσω, *I order, draw up*
παύω, *I cause to cease*
γυμνάζω, *I exercise*
ἄπτω, *I fasten*
φαίνω, *I show*
φοβέω, *I frighten*
ποιέω, *I make*

Middle.

φυλάσσομαι, *I guard myself*
τρέπομαι, *I turn myself*
τάσσομαι, *I draw myself up*
παύομαι, *I cease*
γυμνάζομαι, *I exercise myself*
ἄπτομαι, *I touch*
φαίνομαι, *I appear*
φοβέομαι, -οὔμαι, *I fear*
ποιέομαι, -οὔμαι, *I make for myself*

RULE 28.—Verbs of the *senses*, except *seeing*, commonly take the Genitive after them.

Ἐγὼ ἄπτομαί σου. Τίς ἄπτεται μου; Ἡμεῖς φυλασσόμεθα. Ὁ ναύτης ἐν πλοίῳ ἐφυλάσσετο. Ὁ λύκος ἐπὶ τὰ πρόβατα τρέπεται. Τοῖς Πέρσαις πόλεμον ποιοῦνται. Οὐκ ἐπαύοντο διδάσκοντες Ἰησοῦν τὸν Χριστόν. Ἐζήτει ἄπτεσθαι αὐτοῦ. Ὑμεῖς οἱ φοβούμενοι Θεόν, ἀκούετε. Τί ὑμῖν φαίνεται; Τοὺς στρατιώτας εἶδεν ἐν πεδίῳ γυμναζομένους.

LXXXVIII.

FUTURE AND FIRST AND SECOND AORIST MIDDLE.

The Future Middle is formed from the Future Active by changing *ω* to *-ομαι*; as, λύσ-ω, λύσ-ομαι.

The First Aorist Middle is formed from the First Aorist Active by adding *-μην*; as, ἔλυσα, ἐλυσά-μην.

The Second Aorist Middle is formed from the Second Aorist Active by changing *-ον* to *-όμην*.

Form the Fut. and First Aor. Mid. of the Verbs in Lesson 87.

The Numerals from five to one hundred are not declined.

FIG. NAME.	FIG. NAME.	FIG. NAME.	FIG. NAME.
α' εἷς, one	δ' τέσσαρες, four	ζ' ἑπτὰ, seven	ι' δέκα, ten
β' δύο, two	ε' πέντε, five	η' ὀκτώ, eight	ια' ἑνδεκα, eleven
γ' τρεῖς, three	ς' ἕξ, six	θ' ἑννέα, nine	ιβ' δώδεκα, twelve

Ὁ πολέμιος ἐν νηὶ ἐφυλάξατο. Ἐγὼ καὶ φυλάξομαι. Οἱ πολῖται κατὰ τοὺς πολεμίους ἐτάξαντο. Ὁ ἐχθρὸς τραπόμενος ἔφυγεν. Ὁ φιλόσοφος ἐπαύσατο λαλῶν. Ἦψατό μού τις τῶν ἱματιῶν. Τίς ὁ ἀψάμενός μου; Ὁ Ἡρόδοτος κοινὴν ἔγραψεν

ἱστορίαν ἐν ἑννέα βιβλίοις. Δέκα τῶν ἀρνίων μου ἤρπασεν ὁ λύκος. Ἑπτὰ ἄρτους ἔχομεν.

Give the derivation of Octa-gon (γωνία, *corner, angle*), Hexa-gon, Penta-gon, Deca-gon, Tetra-gon, Poly-gon, Tri-gono-metry, Hept-archy, Tetr-arch, Deca-logue, Tri-pod, Octo-pus (πούς).

LXXXIX.

MIDDLE VERBS.

Some Middle Verbs have a Perfect of the Active form.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
γίγνομαι (or γίν-)	γενήσομαι	γέγονα	ἐγενόμην, <i>I become, am made</i>
βούλομαι	βουλήσομαι	βίβουλα	<i>I wish</i>
έρχομαι	ελεύσομαι	ἐλήλυθα	ἦλθον, <i>I come</i>
πορεύομαι	πορεύσομαι	πεπόρευμαι	<i>I go, travel</i>
θεάομαι	θεάσομαι	τεθέαμαι	<i>I view, gaze at</i>

RULE 29.—Copulative Verbs, such as εἰμί, *I am*, γίγνομαι, *I become*, take after them a word in the same Case as the Subject.

‘Ο κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Τῆς νυκτὸς ἔρχονται οἱ κλέπται ἵνα κλέψωσι. Τί ὧδε ἐληλύθατε; Οὐκ ἦλθόν σε καλέσαι. Ἐλεύσομαι πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. Εἰδὼν σε ἐρχόμενον πρὸς ἐμέ. Τοὺς ἀγῶνας τεθεάμεθα. Εἰ βούλει ἀγαθὸς εἶναι, πρῶτον πίστευσον ὅτι κακὸς εἶ. Οἱ τὴν σοφίαν φιλοῦντες σοφώτατοι γενήσονται. Ὃς ἂν θέλῃ πρῶτος γενέσθαι, ἔσται πάντων δοῦλος. Ἀπὸ τοῦ ποταμοῦ ἐπορεύθησαν στάδιους τρεῖς εἰς τὴν κόμην.

Give the derivation of Theatre, Amphi-theatre, Genesis.

XC.

MOODS OF THE MIDDLE VOICE.

Form all the Cognate Tenses Middle of γίγνομαι, πορεύομαι, φοβέομαι, ἄπτομαι, ἐγείρομαι.

Αἴγυπτ-ος, -ον (m.), *Egypt*.

Γίγνου (or γίνου) ἀεὶ πιστός. Πορεύου εἰς Αἴγυπτον. Λέγω τῷ δούλῳ μου Πορεύητι, καὶ πορεύεται. Μὴ φοβεῖσθε, φίλοι. Μὴ μου ἄπτον. Λέγω σοι, ἐγέρθητι. Εἶπεν ὁ Θεός, Γενηθήτω φῶς· καὶ ἐγένετο. Ἐὰν βούλῃ σοφὸς γενέσθαι, μάνθανε. Τοὺς παῖδας διδάξομεν, ἵνα σοφώτεροι γένωνται. Μὴ γένοιτο. Ἐὰν ἄψωμαι τῶν ἱματίων αὐτοῦ, σωθήσομαι. Παρήσαν πολλοὶ ἵνα τοὺς ἀγῶνας θεάσαιντο.

XCI.

SOME IRREGULAR VERBS.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
ὁράω	ὄψομαι	έώρακα	εἶδον, <i>I see</i>
βαίνω	βήσομαι	βέβηκα	ἔβην, <i>I go, walk</i>
πίπτω	πεσοῦμαι	πέπτωκα	ἔπεσον, <i>I fall</i>
λαμβάνω	λήψομαι	εἵληφα	ἔλαβον, <i>I receive, take</i>
φέρω	οἴσω (1 Aor. ἤνεγκα)	ἐνήνοχα	ἔνεγκον <i>I bear, bring</i>
ἀποθνήσκω	ἀποθανοῦμαι		ἀπέθανον, <i>I die</i>

Ἀρίμνηστ-ος, ον (m.), *Arimnestus*.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Τί σὺ ὀρᾷς; Ὁ ἐὰν ᾗ δίκαιον, λήψεσθε. Ἐν ὀργῇ πάντα γίγνεται κακά. Πίπτει εἰς τὸ πῦρ. Ἀπὸ δένδρου ἔπεσον. Φέρετέ μοι δηνάριον ἵνα ἴδω. Ὁ ἐχθρὸς ἔβη φεύγων. Τί ἔχεις δ' οὐκ ἔλαβες; Τὸ δῶρον ἐλάβομεν, ὃ εἰς ἡμᾶς ἔπεμψας. Ἄξιός ἐστι δόξαν λαβεῖν. Ἐμαθον ὅτι ἀπέθανες. Ἀρίμνηστος, ἐρωτηθεὶς 'τί μέγιστοι ἀγαθὸν ἀνθρώποις;' εἶπε, 'τὸ καλῶς ἀποθανεῖν.'

XCII.

CONTRACTIONS OF THE THIRD DECLENSION (-εὺς, -ης, -ος).

Masculine and Feminine Nouns in -εὺς.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. βασιλ-εὺς, king (m.)	N.V. βασιλ-έες } -εῖς	N.V.A. βασιλ-έε
V. βασιλ-εῦ	A. βασιλ-έας }	
A. βασιλ-εᾶ, -ῆ	G. βασιλ-έων	G.D. βασιλ-έου
G. βασιλ-έος, -έως	D. βασιλ-εῦσι	
D. βασιλ-εῖ, -εῖ		

Neuter Nouns in -ος.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N.V.A. τεῖχ-ος, wall (n.)	N.V.A. τεῖχ-εα, -η	N.V.A. τεῖχ-εε, -η
G. τεῖχ-εος, -ους	G. τεῖχ-έων, -ῶν	G.D. τεῖχ-έου, -οῦ
D. τεῖχ-εῖ, -εῖ	D. τεῖχ-εσι	

Masculines in -ης are contracted as the Masculine of ἀληθής.

ADJECTIVES IN -ης, ἀληθής, true.

<i>Singular.</i>	<i>Plural.</i>
<i>m. & f.</i>	<i>m. & f.</i>
N. ἀληθ-ής	N.V. ἀληθ-έες } -εῖς
V. ἀληθ-ές	A. ἀληθ-έας }
A. ἀληθ-έα, -ῆ	G. ἀληθ-έων, -ῶν
G. ἀληθ-έος, -οῦς	D. ἀληθ-έσι
D. ἀληθ-εῖ, -εῖ	

Dual (all genders).

N.V.A. ἀληθ-έε

G.D. ἀληθ-έου, -οῦ

To compare Adjectives in -ης, add -τερος, -τατος to the First Case of the Neuter.

XCIII.

M. and F.

ψευδ-ής

φιλο-μαθ-ής

πολυ-μαθ-ής

M. only.

γον-εύς, parent

ιερ-εύς, priest

ἀρχ-ιερ-εύς, chief-priest

γραμματ-εύς, scribe

Ἀλεξανδρ-εύς, Alexandrian

N.

ψευδ-ής, false, lying

φιλο-μαθ-ής, fond of learning

πολυ-μαθ-ής, very learned

κράτ-ος, power, rule

γέν-ος, family, race

τέλ-ος, end, finish

ἔθν-ος, nation, gentile

κάλλ-ος, beauty

ἄνθ-ος, flower

Τὸν Θεὸν φοβείσθε· τὸν βασιλέα τιμᾶτε. Τὰ ἀληθῆ ἀεὶ λέγε. Τὰ ψευδῆ μὴ λέγε, ὁ γὰρ Θεὸς σε ἀκούει, καὶ αὐτὸς βασιλεὺς βασιλέων ἐστί. Δικαία γλώσσα κράτος ἔχει μέγα. Ἐὰν ᾗς θιλομαθῆς, ᾗσει πολυμαθῆς. Τὰ θεμέλια τοῦ τέλους ἐπὶ τῇ πέτρᾳ ἐστίν. Οὐκ ἐθαύμασας τὸ κάλλος τῶν ἀνθῶν; Ἀλεξανδρεὺς τῷ γένει ἐστί. Κύριος παῖς ἦν ἀγαθῶν γυναικῶν. Οἱ τῶν ἐθνῶν ἱερεῖς εἰδώλοις ἔθυσαν. Οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς κατέκριναν τὸν Ἰησοῦν. Ἐγὼ εἰμι ἡ ἀρχὴ καὶ τὸ τέλος, λέγει ὁ Κύριος.

Give the derivation of Genea-logy, Poly-anthus, Chrys-anthemum, Antho-logy, Theo-cracy, Aristo-cracy (ἀριστοι, nobles), Demo-cracy (δῆμος, people), Auto-crat, Hier-archy; the prefix Pseudo- in Pseudo-prophet, Pseud-onym, &c.

CONTRACTIONS OF FEMININE NOUNS IN -ως or -ω,—αἰδώς, modesty.

Sing. N. αἰδ-ώς, V. -οῖ, A. -όα, -ῶ, G. -όος, -οῦς, D. -όῦ, -οῦ.

XCIV.

CONTRACTIONS OF THE THIRD DECLENSION (-υς, -υ, -ις, -ι).

Masculine and Feminine Nouns in -υς, -ις.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. πῆχ-υς, <i>cubit</i> (m.)	N.V. πήχ-εες } -εις	N.V.A. πήχ-εε
V. πῆχ-υ	A. πήχ-εας }	
A. πῆχ-υν	G. πηχ-έων	G.D. πηχ-έωι
G. πήχ-εος, -εως	D. πήχ-εσι	
D. πήχ-εϊ, -εἰ		

Nouns in -ις have -ι wherever those in -υς have -υ.

Sing. N. πόλ-ις, *city, state* (f.), V. πόλ-ι, A. πόλ-ιν, &c., like πῆχ-υς.

Neuter Nouns in -υ, -ι.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N.V.A. ἄστ-υ, <i>city</i> (n.)	N.V.A. ἄστ-εα, -η	N.V.A. ἄστ-εε
G. ἄστ-εος, -εως	G. ἄστ-έων	G.D. ἄστ-έωι
D. ἄστ-εῖ, -εἰ	D. ἄστ-εσι	

ADJECTIVES IN -υς, -εἰα, -υ, ὀξύς, *sharp, swift*.

<i>Singular.</i>			<i>Plural.</i>			
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>	
N. ὀξ-ύς	ὀξ-εἰα	ὀξ-ύ	N. ὀξ-έες	} -εῖς	ὀξ-εἰαι	ὀξ-έα
V. ὀξ-ύ	ὀξ-εἰα	ὀξ-ύ	A. ὀξ-έας		ὀξ-εἰας	ὀξ-έα
A. ὀξ-ύν	ὀξ-εἰαν	ὀξ-ύ	G. ὀξ-έων		ὀξ-εἰων	ὀξ-έων
G. ὀξ-έος	ὀξ-εἰας	ὀξ-έος	D. ὀξ-έσι		ὀξ-εἰαις	ὀξ-έσι
D. ὀξ-εῖ, -εἰ	ὀξ-εἰα	ὀξ-εῖ, -εἰ				

Dual.

N.V.A. ὀξ-έε ὀξ-εἰᾶ ὀξ-έε
G.D. ὀξ-έωι ὀξ-εἰᾶι ὀξ-έωι

Adjectives in -υς are compared by changing -υς into -ων, -ωτος ;
less commonly by adding -τερος, -τατος to the Neuter.

XCV.

	γ.	κ.
-ύς	βαρ-εῖα	βαρ-ύ, heavy
-ύς	ταχ-εῖα	ταχ-ύ, quick, swift
ῖς	ἡδ-εῖα	ἡδ-ύ, sweet
κ-ύς	γλυκ-εῖα	γλυκ-ύ, sweet
-ις, fore-arm, cubit	πίστ-ις, faith	ἄστυ, city
εκ-υς, axe	δύνᾱμ-ις, power, force	σινᾱπ-ι or
ς, snake, serpent	φύσις, nature, character	σινᾱπ-υ } mustard
	ἀνάστᾱς-ις, resurrection	

-ος (m.), grain, seed; ὡς τάχιστα, as quickly as possible (RULE 26).

Οἷς εἰσιν οἱ πόδες τῶν πονηρῶν. Ταῦτα τὰ ἄνθη γλυκέα φαίνεται. Οἱ στρατιῶται πρὸ τοῦ τείχους τοῦ ἄστεως τεταγ-
νι εἰσίν. Ἄνῆρ ἄνδρα καὶ πόλις πόλιν σώζει. Οἱ πολῖται τὰ
πόλεως εὖ πράττουσι. Γίγνεσθε φρόνιμοι ὡς οἱ ὄφεις. Ἡ
τις σου σέσωκέ σε. Ἀνάστασις ἔσται νεκρῶν, δικαίων καὶ
ων, κατὰ δύναμιν Θεοῦ. Ἦμεν φύσει τέκνα ὀργῆς. Ὁ κόκ-
σινᾱπῶς ἐλάχιστος μὲν ἔστι, καὶ γίγνεται δένδρον μέγα.
ἔστιν οὐδὲν μητρὸς ἥδιον τέκνοισ. Οἱ πελάεις ὀξύτατοί εἰσι.
ἔρχομαι. Κέλευσον αὐτοῖς ἵνα ὡς τάχιστα ἔλθωσι.

ive the derivation of Police, Policy, Metro-polis, Necro-polis, Helio-
; the suffix -ple or -pol in Constantino-ple, Sevasto-pol, &c.;
-meter, Oxy-gen (γεννάω), Glycerine, Physical, Physi-ology, Dy-
ica.

CONTRACTIONS OF THE THIRD DECLENSION NEUTER IN -ΑΣ.

	<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
A.	κέρ-ας, a horn (n.)	κέρ-ᾱτα, -α	κέρ-ᾱτε, -α
G.	-ᾱτος, -ως	-ᾱτων, -ῶν	-ᾱτου, -ῶν
D.	-ᾱτι, -ᾱ	-ᾱσι	
		α 2	

XCVI.

ἵστημι, *I place*.—ACTIVE VOICE.

PRRS. IND.	IMP. IND.	CONJ.	OPTAT.	IMPÉRAT.	INFIN. & PART.
ἵστ-ημι	ἵστ-ην	ἵστ-ῶ	ἵστ-αῖην	ἵστ-ἄθι or -η	ἵστ-άναι
-ης	-ης	-ῆς	-αῖης	-ἄτω	
-ησι	-ῃ	-ῇ	-αῖη	-ατε	
-ἄμεν	-ἄμεν	-ῶμεν	-αί(η)μεν	-άτωσαν	ἵστ-άς
-ἄτε	-ἄτε	-ῆτε	-αί(η)τε	or -άντων	(as πάς)
-ἄσι	-ἄσαν	-ῶσι	-αῖεν	-ατον	
-ἄτον	-ἄτην	-ῆτον	-αί(η)την	-άτων	
2 Aorist	ἔστ-ην (as ἰλύθην)	στ-ῶ (as above)	στ-αῖην (as above)	στ-ῆθι or -α (as λύθῃσι*)	στ-ῆναι στ-άς

PASSIVE AND MIDDLE VOICES.

* Except σπάντων.

PRRS. IND.	IMP. IND.	CONJ.	OPTAT.	IMPÉRAT.	INFIN. & PART.
ἵστᾶ-μαι (as λέλυμαι)	ἵστᾶ-μην (as ἐλελύμην)	ἵστ-ῶμαι -ῇ &c.	ἵστ-αῖμην -αῖο &c.	ἵστ-ἄσο (as λάλυσο)	ἵστ-ασθαι -άμενος

The other tenses of verbs in -μι are like the Verb in -ω.

ἵστημι; F. στήσω, *I place or set up*; P. ἔστηκα; 2 A. ἔστην, *I stood*.

ἀνίστημι; F. ἀναστήσω; P. ἀνέστηκα; 2 A. ἀνέστην, *I raise up*;

φημί; F. φήσω; 2 Aor. ἔφην, *I say*. [Mid. *I rise*.

δύνα-μαι (mid.); F. δυνήσομαι; P. δεδύνημαι, *I am able*.

Τί φής; Αὔριον,* φησὶν, ἀκούσῃ αὐτοῦ. Φασὶ τινες ἡμῶν οὕτω λέγειν. Ἴδού, ἔστηκα ἐπὶ τὴν θύραν. Σὺ στήθῃ ἐκεῖ. Ἐκέλευσε στήναι τὸ ἄρμα. Ἴπποι παρ' ἄρμασιν ἔστησαν. Ἀνέστη ὁ βασιλεὺς. Ἀναστὰς πορεύθητι. Καὶ ἀναστὰς ἐπορεύθη. Ἀναστήσεται ὁ ἀδελφός σου. Πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη. Ἢ αὖς οὐ δύναται σωθῆναι.

* (adv.) to-morrow.

XCVII.

τίθημι, *I put*.—ACTIVE VOICE.

PRES. IND.	IMP. IND.	CONJ.	OPTAT.	IMPERAT.	INFIN. & PART.
τίθ-ημι	ἐτίθ-ην	τιθ-ῶ	τιθ-είην	τίθ-ει (ετι)	τιθ-έναι
-ης	-ης	-ῆς	-είης	-ετω	
-ησι	-η	-ῃ	-είη	-ετε	
-εμεν	-εμεν	-ῶμεν	-εί(η)μεν	-έτωσαν	τιθ-εῖς
-ετε	-ετε	-ῆτε	-εί(η)τε	ΟΥ -έντων	(as λυθείς)
-εἴσι*	-εσιν	-ῶσι	-εῖεν	-ετον	
-ετον	-έτην	-ῆτον	-εἰ(η)την	-έτων	
2 Aorist	ἔθ-ην	θ-ῶ	θ-είην	θ-έτι ΟΥ -ές	θ-εῖναι
* Or -εἴσι	(as above)	(as above)	(as above)	(as above)	θ-εῖς

PASSIVE AND MIDDLE VOICES.

PRES. IND.	IMP. IND.	CONJ.	OPTAT.	IMPERAT.	INFIN.	PART.
τίθε-μαι (as λίσυμαι)	ἐτιθέ-μην	τιθ-ῶμαι	τιθ-είμην	τίθ-εσο	-εσθαι	-έμενος
		-ῃ, &c.	-εῖο, &c.	(as λίσυσο)		
2 Aorist	ἔθ-έμην†	θ-ῶμαι	θ-είμην	θ-οὔ(θέσο)	θ-έσθαι	θ-έμενος

† -ου, -ετο ; -έμεθα, -εσθε, -εντο ; -έμεθον, -εσθη.

τίθημι; F. θήσω; 1 A. ἔθηκα; P. τέθεικα; 2 A. ἔθην, *I put, place*, ἵημι; F. ἥσω; 1 A. ἤκα, *I send, send away, let go*. [lay down. ἀφίημι; F. ἀφήσω, *I send forth, discharge, forgive, abandon*.

Ἄνδρας κακοὺς ἐν φυλακῇ τιθέασιν. Αἴρεις δ' οὐκ ἔθηκας. Τὴν ψυχὴν μου ὑπὲρ σου θήσω. Ἔθηκε τὸ θεμέλιον τοῦ πύργου ἐπὶ τὴν πέτραν. Ποῦ τεθείκατε τὸ βιβλίον; Ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν. Τίς δύναται ἀφίεναι ἀμαρτίας, εἰ μὴ μόνος ὁ Θεός; Ἀφέντες αὐτὸν πάντες ἔφυγον.

XCVIII.

δίδωμι, *I give*.—ACTIVE VOICE.

PRES. IND.	IMP. IND.	CONJ.	OPTAT.	IMPERAT.	INFIN. & PART.
δίδωμι	ἐδίδων	διδ-ῶ	διδ-οίην	διδ-οθι οτ -ον	διδ-όναι
-ως	-ως	-ῶς	-οίης	-ότω	
-ωσι	-ω	-ῶ	-οίη	-οτε	
-ομεν	-ομεν	-ῶμεν	-οί(η)μεν	-ότωσαν	διδ-ούς
-οτε	-οτε	-ῶτε	-οί(η)τε	οτ -όντων	-όντα
-όασι*	-οσαν	-ῶσι	-οίεν	-οτον	etc.
-οτον	-ότην	-ῶτον	-οί(η)την	-ότων	(like ὦν)
2 Aorist	ἔδων	ἔ-ῶ	ἔ-οίην οτ -ήην	ἔ-ός	δ-οῦναι
* Οτ -οῦσι	(as above)	(as above)	(as above)	(as above)	δ-ούς

PASSIVE AND MIDDLE VOICES.

PRES. IND.	IMP. IND.	CONJ.	OPTAT.	IMPERAT.	INFIN.	PART.
δίδωμαι	ἐδιδόμην	διδ-ῶμαι*	διδ-οίμην	διδ-οσο	-ο-θαι	-όμενος
(as λέλυμαι)	(as ἐλελύμην)		-οίω, &c.	(as λέλυσο)		
2 Aorist	ἔδούμην†	δ-ῶμαι*	δ-οίμην	δ-οῦ(δόσω)	δ-όσθαι	δ-όμενος

* -ῶ, -ώται; -ώμεθα, -ώσθε, -ώνται; -ώμεθον, -ώσθον.

† -ου, -οτο; -όμεθα, -οσθε, -οντο; -όμεθον, -όσθην.

δίδωμι; F. δώσω; 1 Aor. ἔδωκα; P. δέδωκα; 2. Aor. ἔδων, *I give*.

ἀπο-δίδωμι; F. δώσω, *I give back, pay, render*. Καίσαρ, -ος, *Cæsar*.
μᾶλλον, *more, rather*; ἔξεστι, *it is lawful*; ἢ, *than, or*; κῆνσ-ος, *tribute*.

Ὁ κριτὴς τὰ ἀθλα τοῖς ἀρίστοις δίδωσι. Διδοῦσί σοι στέφανον χρυσοῦν. Δὸς τὴν χειρά μοι. Δίδοτε καὶ δοθήσεται ὑμῖν. Μακάριόν ἐστι μᾶλλον δίδοναι ἢ λαμβάνειν. Ἐξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; δώμεν, ἢ μὴ δώμεν; Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Χάρις χάριτι αποδίδεται. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τοῦ Θεοῦ

XCIX.

δείκνυμι, *I show*.—ACTIVE VOICE.

PRÆS. IND.	IMP. IND.	CONJ.	OPTAT.	IMPERAT.	INFIN. & PART.
δείκν-ῦμι	ἐδείκν-ῦν	δείκνύ-ω	δείκνύ-οιμι	δείκν-ῦθι α-ν	δείκνύ-ναι
-ῦς	-ῦς	-ης	-οις	-ῦτω	
-ῦσι	-ῦ	-ῃ	-οι	-ῦτε	Μ. δείκν-ῦς -ῦντα
-ῦμεν	-ῦμεν	(as λύ-ω)	(as λύοιμι)	-ῦτωσαν	Φ. δείκν-ῦσα -ῦσαν
-ῦτε	-ῦτε			ΟΓ -ῦντων	
-ῦᾱσι	-ῦσαν			-ῦτον	Μ. δείκν-ῦν -ῦν
ΟΓ -ῦσι	-ῦτην			-ῦτων	
-ῦτον					

PASSIVE AND MIDDLE VOICES.

PRÆS. IND.	IMP. IND.	CONJ.	OPTAT.	IMPERAT.	INFIN. & PART.
δείκνῶ-μαι	ἐδείκνῶ-μην	-ωμαι	-οίμην	δείκνῶ-σο	δείκνῶ-σθαι
(as λέλυμαι)	(as ἐλελύμην)	(as λύωμαι)	(as λυοίμην)	(as λέλυσο)	-μενος

δείκν-ῦμι ΟΓ -ῦω ; F. δείξω ; P. δέδειχα, *I show, point out*.

ζώνν-ῦμι ΟΓ -ῦω ; F. ζώσω, *I gird, buckle on*.

ρήγν-ῦμι ΟΓ ῦω ; F. ρήξω, *I break or burst through, rend*.

ῥμν-ῦμι ΟΓ -ῦω ; F. ὀμόσω ; P. ὀμώμοκα, *I swear, take an oath*.

κἄν (καὶ ἂν), *even if, although*.

Δείκνυμί σοι ἃ εἶδον. Χρόνος δίκαιον ἄνδρα δείκνυσσι μόνος.
Δείξατέ μοι δηνάριον. Ἐξώνυες σεαυτὸν εἰς μάχην. Ῥήγνυται
τὸ τεῖχος τῆς πόλεως. Ῥήξαντες ἕκαστος τὴν ἑαυτοῦ στολὴν
ἐπορεύθησαν. Ἐδεδειξεν αὐτοῖς τὰς χεῖρας αὐτοῦ. Ὅρκιον φεῦγε,
κἂν δικαίως ὁμνῆης. Πρὸ πάντων μὴ ὁμνῆετε.

Give the derivation of (see 96–99) Stem, System (σύν), Apo-stasy, Ec-stasy, Statics, Statistics, Hydro-statics, Theme, Thesis, Hyeo-thesis, Syn-thesis, Epi-thet, Dose, Anti-dote, An-ec-dote.

C.

COGNATE TENSES OF εἰμί, *I am*.

INDIC.	CONJ.	OPTAT.	IMPER.	INFIN.	PART.
Pres. εἰμί	ὦ	εἶην	ἴσθι	εἶναι	ὦν
Imp. ἦν or ἤμην					
Fut. ἔσομαι		ἔσοίμην		ἔσεσθαι	ἔσόμενος

εἶμι, *I go*, or *will go*.

	Singular.			Plural.			Dual.	
Pres. Ind.	εἶμι	εἶ	εἶσι	ἵμεν	ἴτε	ἴασι	ἵτον	
Imp. Ind.	ῥεῖν	ῥεῖς	ῥεῖ	ῥεῖμεν	ῥεῖτε	ῥεσαν	ῥεῖτην	
Pres. Imper.		ἴθι	ἴτω		ἴτε	ἴτωσαν	ἵτον	ἵτων
					or ἰόντων			

COGNATE TENSES OF εἶμι.

PRES. IND.	IMP. IND.	CONJ.	OPTAT.	IMPER.	INFIN.	PART.
εἶμι	ῥεῖν	ἴω	ἴοιμι	ἴθι	ἵναι	ἰών

ATTIC DECLENSION (*rarely used*).

(Contracted from the Second Declension.)

ἱλα-ος, -ον, *gracious, propitious*.

	Singular.		Plural.		Dual.
	M. and F.	N.	M. and F.	N.	ALL GENDERS.
N.V.	ἱλε-ως	ἱλε-ων	ἱλε-φ	ἱλε-ω	ἱλε-ω
A.	ἱλε-ων	ἱλε-ων	ἱλε-ως	ἱλε-ω	"
G.	ἱλε-ω		ἱλε-ων		ἱλε-φν
D.	ἱλε-φ		ἱλε-φς		"

Decline λε-ώς (λαός), *people* (m.), as the Masculine, and ἀνώγε-ων (ἀνώγειον), *upper room* (n.), as the Neuter, of ἱλε-ως.

[Words not previously given are found on the next page.]

1.

Φίλιππος, ὁ τοῦ Ἀλεξάνδρου πατὴρ, γενόμενος κριτὴς δυοῖν πυνηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

2.

Διογένης εἰς Μύνδον ἔλθων, καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, Ἄνδρες Μύνδιοι, ἔφη, κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.

3.

Ζήνων εἶπε, διὰ τοῦτο δύο ὧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.

4.

Διογένης πρὸς τινὰ πυνθόμενον, ποία ὥρα δεῖ ἀριστᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένυς, ὅταν ἔχῃ.

5.

Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῦγμα περιέφερε.

6.

Κύνων, κρέας φέρων, ποταμὸν διέβαινε· θεασάμενος δὲ τὴν ἑαυτοῦ σκιὰν ἐπὶ τοῦ ὕδατος, ὑπέλαβεν ἕτερον κύνα εἶναι κρέας κατέχοντα· καὶ ἀφείς τὸ ἴδιον, ὥρμησε τὸ ἑκκεῖνου λαβεῖν· ἀπώλεσε δὲ ἀμφοτέρα· τὸ μὲν οὖν οὐκ ἦν· ὃ δὲ κατεῖχεν, ὑπὸ τοῦ βρέματος κατεσύρετο.

7.

Γυνὴ τις χήρα ὄρνιν εἶχε, καθ' ἑκάστην ἡμέραν ὥδον αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὡς εἰ πλείους τῇ ὄρνιθι κριθὰς παραβάλοι, δις τέτταται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἐδύνατο.

[Numbers refer to the Lessons.]

1.

γενόμενος, 2 aor. part. of γίγνομαι. δυοῖν (71). ἕτερος, -α, -ον, other. Μακεδονία, -ας (f.), Macedonia.

2.

Διογένης, -ιος (m.), Diogenes. Μύνδος, -ον (m.), Myndus. Μύνδιος, -α -ον, of Myndus. πύλη, -ης (f.), gate. μή (44), lest. ἐξέλθῃ, from ἐξέρχομαι (87), I go or come out.

3.

Ζήνων, -ωνος (m.), Zeno. πλείων (76). ἥττων, -ον (no pos.), less; sup. ἥκιστος.

4.

πυνθάνομαι, f. πύσσομαι, p. τέπυσμαι, 2 Aor. ἐπυθόμην, I ask, enquire. ποῖος, -α, -ον, what, what sort of? ἀριστ-άω, -ήσω, I take the ariston, breakfast. πέν-ης, -ητα (m.), a poor man.

5.

σχολαστικ-ός, -οῦ (m.), one at leisure, idler, simpleton. οἰκία, -ας (f.), house. δεῖγμα, -τος (n.), sample, pattern. περι-φέρω (91), I carry about.

6.

κρέας, -τος, meat, flesh. δια-βαίνω (91), I cross over. ὑπο-λαμβάνω (91), I suppose, imagine. κατ-έχω, καθ-έξω, I hold, possess. ἀφείς, part. of ἀφίημι (97). ὀρμ-άω, -ήσω, I make an effort. τὸ ἴδιον, his own. τὸ ἐκείνου (supply κρείας), that of the other. ἀπ-όλλυμι, -ολέσω, -ώλεκα, I lose, destroy. ἀμφοτέρ-ος, -α, -ον, both. τὸ μὲν (18). οὐκ ἦν, did not exist. ρεύμα, -τος (n.), stream. κατα-σύρω, I carry down or away.

7.

χήρ-α, -ας (f.), a widow. ὄρνις (f.), hen (66). τίκτω, τέζομαι, τέτοκα, ἔτεκον, I beget or produce. ὥς, that. κριθ-ή, -ῆς (f.), barley. παρα-βάλλω (49), I throw to. δῖς, twice. πιμελ-ής, -ές, fat. οὐδέ, not even. *παῖς*, once.

[Words on the next page.]

Ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. πορευθεῖς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφώς, εἶπε· Κύριε, ἔγνω σε, ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεῖς, ἀπελθὼν ἐκρύψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζίταις· καὶ ἔλθων ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον,

καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἵσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δόντων.

ἀποδημ-έω, f. -ήσω, *I go abroad*. παρα-δίδωμι (98), *I give over, entrust, deliver up*. ὑπάρ-χω, f. -ξω, *I begin* (τὰ ὑπ., *property*). εὐθέως, *immediately*. ἐργ-άζομαι, f. -άσσομαι, 1 Aor. εἰργασάμην, p. εἵργασμαι, *I work, trade*. ὡσαύτως, *so also, likewise*. κερδ-αίνω, f. -ἄνω, or -ήσω, *I make a profit, gain*. ἀπ-έρχομαι (89), *I go away*. ἀπο-κρύπτω (88), *I hide away*. ἀργύριον, -ον (n.), *money*. συν-αίρω (48) λόγον, *I settle accounts*. προσ-έρχομαι (89), *I come to*. προσ-φέρω (91), *I bring*. ἴδε (see εἶδον). ὀλίγ-ος, -η, -ον, *few*. καθ-ίστημι (96), *I set over, appoint as ruler*. εἰσ-έρχομαι (89), *I enter into*; with χαρά (*joy, pleasure*), *I enjoy the favour*. δὲ καί, *and also*. εἰληφώς, perf. part. of λαμβάνω (91). σκληρ-ός, -ά, -όν, *hard, harsh*. θερί-ζω, f. -σω, *I reap*. συν-άγω (84), *I gather in*. ὅθεν, *whence*. δια-σκορπ-ίζω, f. -ίσω, *I scatter (seed)*. ἀπο-κρίνω (mid.), *I answer, reply* (49). ὀκνηρ-ός, -ά, -όν, *lazy, idle*. ἔδει, imp. of δεῖ. τραπεζίτης, -ου (m.), *one who keeps an exchange table (τράπεζα), banker*. κομί-ζω, f. -σω, *I get back, receive*. τόκος, -ον (m.), *interest*. περισσεύω, *I abound, (pass.) I have more than enough*. ἀρθήσεται, from αἶρω (48). ἀχρεῖ-ος, -ον, *useless*. σκότος, -εος (n.), *darkness*. ἐξώτερο-ος, -α, -ον, *without, outside*. κλαυθμός, -οῦ (m.), *weeping*. βρυγμός, -οῦ (m.), *grinding, gnashing*.

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